









THE KĀSHMIRI RĀMĀYANA.  
COMPRISING THE  
ŚRĪRĀMĀVATĀRACARITA  
AND THE  
LAVAKUŚAYUDDHĀCARITA  
OF  
DIVĀKARA PRAKĀŚA BHATTA.

EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM  
IN ENGLISH BY

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## ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, for  
**CARITAM**,, read **CARITA**.

Page 2, Verse 14, read **sōtān<sup>1</sup>**.

„ 5, In footnote, read **pōthi**.

„ 6, Verse 69, read **wuchān**.

„ 6, Verse 72, read **Ojudyā**.

„ 6, Verse 74, read **kōpān**.

„ 8, In title to Chapter 4, read **MĀRICA**.

„ 20, Verse 289, read **siri khot<sup>u</sup> lob<sup>u</sup>**.

„ 24, Verse 294, read **‘mē**.

„ 26, In Heading, read **KĀNDA**.

„ 29, Verse 369, read **warn**.

„ 35, In Heading, read **KĀNDA**.

„ 35, In the title to Chapter 26, read **VĀLI**.

„ 40, In Heading, read **KĀNDA**.

„ 42, Verse 545, read **shurāh shēth**.

„ 44, Verse 573, read **Wasanth**.

„ 45, Verse 585, read **kānd<sup>1</sup>**.

„ 66, Verse 883, read **āsan**.

„ 71, In the title to Chapter 48, read **HANUMAT**.

„ 97, Verse 1255, read **Wölmiki**.

„ 99, Verse 1277, read **shēnashcar**.

„ 111, Verse 1461, read **vūsh<sup>u</sup>kh ākāshē-wōni**.

„ 129, Verse 1616, read **Waikunth**.



## INTRODUCTION.

DURING my stay in Kashmīr in the year 1893 I often heard of the existence of a Rāmāyaṇa in the Kāshmīrī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divākara Prakāśa Bhatta, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhajīvana Simha, who, according to Hāriścandra's *Kāśmīra Kusuma*, came to the throne in 1786, and that he lived in the Gōjawār (Skt. *Gulikāvāṭikā*) Quarter of the City of Śrinagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Pandit (afterwards Mahāmahopādhyāya) Mukunda Rāma Śāstrī, who was assisting me in the preparation of my Kāshmīrī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kāshmīrī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrinagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.<sup>1</sup>

After the text had been carefully compiled and collated by Pandit Mukunda Rāma, it was copied out by him with a *Chāyā*, or word for word translation in Sanskrit, similar to that provided by him for Kṛṣṇa

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<sup>1</sup> A concordance of the two texts is given in the second Part of the Kāshmīrī Dictionary, published by the Asiatic Society of Bengal in 1924.

## INTRODUCTION.

Rājdhākā's poem entitled the *Śiva-Parinaya*.<sup>1</sup> In the present case, I have not printed the *Chāyā*, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmīri Dictionary, a *Chāyā* is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmīri as spoken by Pāṇdits in Śrinagar.

The language of the poem is the modern Kāshmīri, described in the usual grammars. There is only one important divergence. In Kāshmīri, as now written, the present participle of every verb ends in 'ān', as in *karān*, doing. In this poem, it ends either in *an* or in *ān* as required by the metre. Thus, *karan* or *karān*. This is further explained below in the account of the system of scansion followed by the poet (p. xvi, No. 8e).

In the songs, interjectional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, *gōbarō*, is for *gōbar*, O son; *karayō* is for *karay*, I shall make for thee; *kotū* is for *kot"*, where?; *kasū* is for *kas*, to whom?; and so on through the rest of the song.

Forms such as *lasiyēy* (verse 425) and *gatshiyēy* (496) may perplex a beginner in the study of the language. They should be analysed as *lasi-y-ēy* and *gatshi-y-ēy*, in which the *y* is the suffix of the dative singular of the second personal pronoun, and *ēy* is for *ay* the suffix with the meaning 'if,' in which the *a* has become *ē* under the influence of the preceding *y*. *Lasiyēy* therefore means "if she survive for thee (a *dativus commodi*)", and *gatshiyēy* means "if (thine own life) is desirable for thee". In verse 531, *kor"* is a village form for *koḍ"*, and has no connexion with *karun*, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Pāṇdits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many *samsāras*, it has been necessarily subjected to textual changes. In the second place, in Kāshmīri verse, stress accent has usually superseded quantity<sup>2</sup>, so that,

<sup>1</sup> Published in the *Bibliotheca Indica* with the *Chāyā* in 1924.

<sup>2</sup> This has been fully explained in pp. 144ff. of Dr. Barnett's and my edition of *Lāṭī-Vākyāni*, and I need not repeat what is there said.

while the various metres of the poem are based on metres current, in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known *Hazaj* metre of Persia, in its catalectic hexameter form, . . . ˘ — — —, ˘ — — —, ˘ — — —. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metre, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the *Bahr-i-Hazaj* as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Mahmûd Gâmi's *Yûsuf Zulâikhâ*, published in the ZDMG., XLIX (1895), pp. 422ff. and LI (1899) pp. 551ff. The rules that I have deduced are the following:—

1. a. Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in *pölöd*<sup>1</sup> (19), scanned as — — ˘ (cf. No. 6), *läcär* — — (29, cf. No. 8c), *sampanan* — ˘ — (12), *gardüñ*<sup>2</sup> — — (16, cf. No. 6) and *rost*<sup>3</sup> (16, 1239), scanned — or — ˘ (cf. No. 6).

b. As a rule, conjuncts of a consonant plus y do not lengthen a preceding vowel by position. Thus *satakyau* ˘ — ˘ — (11), and *patyum*<sup>4</sup> ˘ — (13, cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, *bömbara* ˘ ˘ ˘ — (190, so 184); *chambas* and *phaybas*, both ˘ — (1014); *käybar* ˘ — (882); *samböñ*<sup>5</sup> ˘ — — (977, so 574, 1289); *yembörzal* ˘ — — (184); but *pampösh* — — ˘ (648, cf. No. 8a); *sömbörukh* — — ˘ (777); *languk*<sup>6</sup> ˘ — (607, cf. No. 6); *mangyüm* ˘ — (612); *prangas* ˘ — — (1147); *tengal* ˘ — (1082); but *sankath* — — (419); *nëngdiän*<sup>7</sup> — ˘ — (416); *gandith* ˘ — (86, 852), but — — (882); *kanqyau* ˘ — (1250);

andar ˘ - (53, 609, *et passim*); mandachana ˘ ˘ ˘ ˘ (1241); sõndarāh ˘ ˘ - (351); tasandis ˘ ˘ - (961); tsandan ˘ - (692, 1080); wanday ˘ - (1079); yindarzīth ˘ - - (872); zinda ˘ ˘ (1260, so 849);

kahanza ˘ ˘ - (766, cf. No. 5a); tasanzau ˘ ˘ - (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3b). Thus, achiv wūch ˘ - - and namith' bēh wuch wanān ˘ - - - ˘ - (11), and so elsewhere. In bēh the syllable is closed, as the h is part of the word; but a syllable ending in hā-˘ .mukhta/ī is not treated as if closed. This is most common in parts of the verb substantive, such as chuh, chēh, both of which scan as ˘, e.g., in 13, 48. If these words scan as long, it is under rule 5a.

3. a. An open syllable with a short vowel usually scans as short, as in na ˘ (74); tsē ˘ (21); āsi - ˘ (18); ka-ras ˘ - (170); pātāla ta-la - - ˘ ˘ (21).

b. Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in gam-ō-shödī ˘ - - - (24); gatshan ālam-i - - ˘ (722, cf. No. 5a). But usually the syllable even in such circumstances scans as long, according to No. 2, as in gatshun āsiy ˘ - - - (21); bāgas andar - - ˘ - (22, cf. No. 1c).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in n. Thus, dēshēn nā zāth - - - (258, cf. No. 5a); nidarshēn hōwun - - ˘ - - (260, cf. id.); timan nish - - - (1753, cf. id.). On the other hand, we have cases like kārin pāray, scanned ˘ ˘ ˘ ˘ - , for which see No. 9b.

4. a. A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus sūtin is ˘ - in 95, 469, 530, 606, etc., but - - in 31, 90, 94, 106, etc. Similarly, we have bāhan ˘ - (742); khōwor ˘ - (552); yūtuy ˘ - (633); būtarāth ˘ ˘ - (504), but - - - (596).

b. This change of quantity is sometimes indicated by the spelling. Thus, we have būtarāth ˘ ˘ - in 585. Similarly, in the reverse way, mangani - ˘ ˘ becomes manganē - ˘ - in 1393, and trāhi ˘ ˘ becomes trāhē - - in 1403.

5. a. Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus akis ˘ - may, if

the metre require it, be read as if it were akkis - - . This is very common, occurring in line after line. Typical examples are:— *atha* - - (724), but *athawās* - - - (737); *biyē*, twice in 671, once - - , and once (written *biyē*) - - ; *dasta*, and *bastā* both - - in 573, cf. *dudasta* and *sēdasta*, both - - - in 1351; *gayē* - - (607); *gatshan ālam-i* - - - - - (722, cf. No. 3b); *gatshiyē* - - - (496, 840); *kahanza* - - - - (766, cf. No. 1c); *kām<sup>1</sup>* - - (184); *kruh* - - (885, cf. No. 8d); *mārani* - - - (424, 546); *mītsārin* - - - (141); *nidarshēn hōwun* - - - - (260, cf. No. 3c); *samāph* - - - (1730, cf. No. 8a); *sulanövin* - - - - (1129); *ta dān* - - (1281); *timan-nish* - - - (1753, cf. No. 3c); *yitha* - - (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in *rāma rāma* - - - - (182, etc.); *sāta sāta* - - - - (1365); *wāra wāra* - - - - (1731). In *trāhi trāhē* - - - - (1403), the scansion is indicated by the spelling (cf. No. 4b).

b. What may be called metrical metathesis occurs in *mahā* (735), scanned - - ; but *mahāryosh<sup>u</sup>* - - - (1681).

6. The treatment of *mātrā*-vowels is not always consistent. Generally they count as short syllables, as in *bīth<sup>u</sup>* - - (982); *kām<sup>1</sup>* - - (see No. 5a) (184); *ös<sup>1</sup> yüts<sup>u</sup>* - - - - (1332); *rūd<sup>u</sup>* - - (904). Often it is impossible to say whether they are counted or not. Thus *yüts<sup>u</sup>* quoted above may be counted either as - - or as - . So *lāg<sup>1</sup> thāh* - - - or - - (546); *push<sup>h</sup>rin* - - - or - - (141); *rēsh<sup>1</sup> āk<sup>1</sup>* - - - - or - - - (551); *sond<sup>u</sup>* (56, cf. 1c) and other similar words - - or - .

Sometimes a *mātrā*-vowel is certainly not counted, as in *būz<sup>u</sup>* - - (592). This is frequent at the end of a line, as in *ānd<sup>1</sup> hīr<sup>u</sup>* - - - or - - (982); *bīth<sup>u</sup>* (rhyming with *Yindarzīth*) - - (872); *dīth<sup>u</sup>* (id.) - - (699); *sānd<sup>1</sup> pōth<sup>1</sup>* - - - or - - (1332); *thōth<sup>1</sup>* - 1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, *biyē* - - for - (671); *mandathana* - - - - for - - (1241); *safakyau* - - - for - - (11); *tsandranīa* - - - for - - (1188); *yēli* - - for - (144), but - - (see No. 5a) in 147.

8. *g.* As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as - - , provided the next word begins with a consonant. Thus, *āv lagī* - - - - (607); *gān<sup>1</sup> push<sup>h</sup>rin* - - - - - (141); *gōs kindras* - - - - - (144); *lūkh kahanza* - - - - - (cf. No. 5a) (766); *manz tim* - - - - (603);

nāv Lankā - - - (607); nēr kar - - - (481); eakth tyuth<sup>u</sup> ās - - - (417); samāph kar - - - (cf. No. 5a) (1730); sawār pyāda - - - (cf. No. 9a) (1323); zanm prōwuth - - - (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: — bār ās<sup>1</sup> - - - (460); khūn āz - - - (814); kōpyōv ākāsh - - - (170); lōl akh - - - (751); nast almā-sūc<sup>u</sup> - - - (1268); nāv ḫsus - - - (317); pampōsh āsam - - - (648); yād ḫsiy - - - (667).

c. But this rule is very laxly followed, and, in Kāshmiri, the addition of the extra short vowel is really optional. Thus we have butarāth kānd<sup>1</sup> - - - (586), but būtarāth sōr<sup>u</sup>y - - - (595); gōs dikh - - - (235), gōs tāndrama - - - (1188), but gōs dubāray - - - (800), and gōs mōl<sup>u</sup> - - (815); kān wuch - - (552); mangyūm kyāh - - (cf. Nō. 1c) (612); sūtī pānas - - - (943), but sūtī rūd<sup>u</sup> - - - (904); zamīn Sugrīv az - - - - (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in dēv mōrun - - - (350); kruh tot<sup>u</sup> - - - (885); z<sup>u</sup>y mōsum - - - (1384).

e. The modern Kāshmiri Present Participle ends in -ān, but the old language had also the termination -an. Thus, karān or karan, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, wuchān gatsh - - (10); wuchān āsam - - - (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (*Svara-bhakti*). Examples are āphtāban - - - (1273); āsmānas - - - (878); hukmrōnī - - - (1133, 1137); shēstras - - - (1113); pyāda - - - (1323); yistāday - - - (950). Occasionally this is indicated by the spelling, as in ar<sup>u</sup>th - - (for arth) (1187); hukum - - (for hukm) (1186), while we have hukm - -, without anaptyxis, in 1185; jal<sup>u</sup>d - - (770); kar<sup>u</sup>m - - (581); wast<sup>u</sup> - - (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is n. Thus, ditin dānas - - - (1734); dyutun Lōhūr - - - (1738); kādīn kāh qās - - - (1740); kārīn pāray - - - (221, 253); lodūn Sugrīwas - - - (833).

10. Even if all the above licences are allowed for, there are still

some lines that defy quantitative scansion, and in which stress-accent takes the mastery. Thus, in the second half of verse 258, *khot'nam yuth<sup>u</sup> bōh dēshēn*, which should scan  $\textcircled{u} \textcircled{u} - \textcircled{u} \textcircled{u} \textcircled{u} -$ , must be read as if it were  $\textcircled{u} - \textcircled{u} \textcircled{u} \textcircled{u} - \textcircled{u} -$ ; and in 425 *lasiyēy* occurs twice, and the first time must be read  $\textcircled{u} \textcircled{u} \textcircled{u}$ , and the second time  $\textcircled{u} - \textcircled{u} \textcircled{u}$ .

Occasionally a line begins with a trochee instead of an iambus. Examples are *sarv-i-kad* (353), where we have  $\text{--} \text{--}$  instead of  $\text{--} \text{--}$ , and *hēr sōthktic<sup>a</sup>* (571)  $\text{--} \text{--}$  instead of  $\text{--} \text{--} \text{--}$  (cf. No. 8a); *sōrga-manza* (1567)  $\text{--} \text{--} \text{--}$  (cf. No. 1c) instead of  $\text{--} \text{--} \text{--}$ .

Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have *jigaras dādi sastis*, which scans,  $\textcircumflex \textcircumflex \text{---} \textcircumflex \text{---}$ , but must be read as  $\textcircumflex \text{---} \textcircumflex \text{---}$ . The word *jigaras* being read as if it were scanned  $\textcircumflex \text{---}$  and *dādi sastis* as  $\text{---} \textcircumflex \text{---}$ .

Similarly, two contiguous vowels are occasionally telescoped into one as in *dashā āyēs* (420), which must be scanned  $\sim - -$ .

Now and then we come across rhymes that would not be allowed in India Proper. Such are *tim* rhyming with *kám*<sup>1</sup> (795), *kād* rhyming with *tār* (632), and *Yindarzīth* rhyming with *qīth<sup>a</sup>* and *bīth<sup>a</sup>* (699,872). The last two (*kād* and *Yindarzīth*) are due to the weak difference in sound between cerebrals and dentals in Kashmir.

So much for the *Bahr-i-Hazaj* in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the *Hazaj* can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accents employed in recitation have been kindly marked for me by Pandit Nityānanda Śāstrī, the Head of the S.P. College in Śrinagar. In the following verses, there are three accents to a line, as indicated in each case by the sign '—

## Kusalyāyē-händí göbárð karatýð gúra-gúra

kotú gōhám ts<sup>h</sup> ímě tróvith  
kasú hěka hál bōvith  
ás<sup>1</sup> kasú smáti-thóvith  
karayō gúrā-gúra

INTRODUCTION.

In Gayō pōt\*-shāyē

hīy kūr<sup>u</sup>thas bōh zāyē  
nāras wōjh bōh lāyē  
karayō gūra-gūra

212.

mē dāpyōv Rāma rāja .  
khōsh gōy na óra-máji  
ādanāki sīra-báji  
karayō gūra-gūra

213.

tsē pūr<sup>u</sup>tham būrza-jāma  
bōh tshāqath gāma-gāma  
parayō Rāma Rāma  
karayō gūra-gūra

214.

In the following, there are four accents to a line:—

hāryēy bōz pōshēnūlūn<sup>u</sup> bōla-báshē  
āshē-rastēn gāsh haiy áv

1102.

dám chuh duniyāh tsāith wālawāshē  
zāla lāg<sup>1</sup> rāzahams kathi kán thāv  
Rāma-jūv<sup>1</sup> shēch<sup>1</sup> haiy lūz<sup>u</sup> ándā-gāshē  
āshē-rastēn gāsh haiy áv

1103.

brūthím<sup>u</sup> āsh chéy nēnd<sup>u</sup>ri nāshē  
sēnd<sup>u</sup>ri-tham sōn<sup>u</sup> āgán tsāv  
hada-róst<sup>u</sup> dila tás kar tálāshē  
āshē-rastēn gāsh haiy áv

1104.

fālawún lāla-phól<sup>u</sup> ma kar shúr<sup>1</sup>-báshē  
sulawún scilavíth hāl tas báv  
mōlawáni gatshí nyún<sup>u</sup> phōlawáni gāshē  
āshē-rastēn gāsh haiy áv

1105.

pātāla khot<sup>u</sup> kíng woth<sup>u</sup> ákáshē  
prakāshē tasandi-súty dāg haiy drāv  
nāv chūs azaláyē abadák<sup>u</sup> gāshē  
āshē-rastēn gāsh haiy áv.

1106.

Although the whole Kāshmīrī poem roughly corresponds with Valmīki's epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Vālmīki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvaṇa from her birth until his death. According to our poet, Mandōdari was originally a fairy (parī, i.e. *apsaras*) who took human form merely to compass Rāvaṇa's destruction (Verse 1033). Rāvaṇa took her for his wife, and in his absence she bore him his daughter, Sītā. The babe's horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Laṅkā. Mandōdari, on hearing this tied a stone round the infant's neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandōdari never ventured to tell Rāvaṇa of this, though, when he brought Sītā to Laṅka, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā's parentage, although not recorded by Vālmīki, is very widely spread. In the *Abhūta Rāmāyaṇa*,<sup>1</sup> although said to be the daughter of Mandōdari, Rāvaṇa had nothing to do with her begetting. Mandōdari became miraculously pregnant, the goddess Lakṣmī becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina *Uttarapurāṇa*,<sup>2</sup> Rāvaṇa had insulted an ascetic princess, named Maṇimati, who, out of revenge, became in her next birth his and Mandōdari's daughter, in order to destroy him. In the Malay Rāmāyaṇa, Sītā is also the daughter of Mandōdari, but it is doubtful whether her father was really Rāvaṇa or was Daśaratha, who is stated to have introduced himself into Rāvaṇa's harem in disguise.<sup>3</sup> In the

<sup>1</sup> See *Bulletin S.O.S.*, IV, 13ff.

<sup>2</sup> Parvan 68, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.

<sup>3</sup> See A. Zieseniss. *Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung*, pp. 12, 71. The Malay version has a curious addition that Mandōdari was Daśaratha's wife, and was mother of Rāma and Lakṣmana. Daśaratha had promised Rāvaṇa a boon, and the latter demanded Mandōdari in fulfilment of it. Unknown to Daśaratha, Mandōdari, by magical means, created an exact replica of herself, which Rāvaṇa took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma's half-sister, thus agreeing with the well-known Jātaka-story.

Jayanese version of the story, however, she is the daughter of Rāvana and Mandodari. The latter, learning that she is fated to become the wife of Rāvana, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.<sup>1</sup> In the Tibetan Rāmāyana, she is the daughter of Rāvana by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.<sup>2</sup> In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā's birth; for, when Hanumat returns from his visit to Lankā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indrajit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmīki Rāmāyana and our present poem to which I need not here allude, but attention must be drawn to Vālmīki's *Uttara-kānda*. This begins with a long account of the birth and exploits of Rāvana,—what Professor Jacobi calls the "Rāvaneis". In the Kāshmiri poem, this is all transferred to the *Sundara-kānda*, being inserted into the episode of Hanumat's visit to Lankā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Lankā (only briefly referred to by Vālmīki), and, secondly, the story of the Rāvaneis. In the Vālmīki *Uttara-kānda*, after the Rāvaneis, the story of Sītā's banishment and the birth of Lava and Kuśa is taken up, and the *Kānda* concludes with the account of Sītā's disappearance, Lakṣmana's death, and Rāma's ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xli. Suffice it to say, that the reason given for Sītā's banishment is also found in the Bengali and in the Malay Rāmāyanas, and that the latter, like the Tibetan, agrees with the Kāshmiri account of the miraculous birth of Kuśa.

<sup>1</sup> See W. Stutterheim, *Rāma-Legenden und Rāma-Reliefs* in "Der Indische Kulturkreis", München, 1925, pp. 75 ff. For other similar Javanese legends, see id., pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvana, id., note 328, p. 260.

<sup>2</sup> See F. W. Thomas, *A Rāmāyana Story in Tibetan from Chinese Turkestan* in "Indian Studies in Honor of Charles Rockwell Lanman", p. 198.

With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divākara's poem as given in the text here printed.



## SUMMARY OF THE POEM.

### I. THE RAMÂYAÑA.

#### BĀLA KĀNDĀ.

1 (1-48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sītā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa's head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Aṅgada, Sugrīva, Jāmbavat, and Vibhīṣaṇa—as thy weapons. Kaikēyi is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire;—and so on.

2 (49-69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70-100). Daśaratha is a pious king of Ayōdhya. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyi. Each of these gives half her share to Sumitrā. In process of time, Iśvara (i.e., Rāma) is born from Kauśalyā, Bharata from Kaikēyi, and Satrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature

becomes peaceful at Rāma's birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions, make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101-113). Viśvāmitra's austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasiṣṭha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca.<sup>1</sup> Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagiratha.<sup>2</sup>

5 (114-123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmi (i.e., Sītā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. "Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife." They set out, and arrive at Janaka's city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124-139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma's virtues. Daśaratha arrives with a large wedding party, and Sītā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmana, and he also gives two nieces to Bharata and Śatrughna. General rejoicings.

7 (140-143). On the way back to Ayodhyā with the brides, they meet Paraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayodhyā, and it is arranged that next morning the kingdom is to be made over to Rāma.

<sup>1</sup> The Kāshmiri form of the name is "Mörinj," which it is interesting to compare with the Malay "Martanja" (Zieseniss, 29, 85).

<sup>2</sup> The fact of the telling is stated, but the story is not given.

## AYODHYĀ KANDĀ.

8 (144-165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvati to corrupt Kaikēyi. At night Daśaratha visits Kaikēyi. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha's distress. He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166-181). The matter becomes public property.<sup>1</sup> Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa's wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvaṇa, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182-200). Kaikēyi brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201-208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Dandaka forest.

12 (209-219). Kauśalyā's lament for her son.

13 (220-229). Daśaratha's lamentations. Vasiṣṭha consoles him. "He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śeṣa. Viṣṇu's conch and discus are re-born as Śatruघna and Bharata, Kaśyapa is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvaṇa. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā." Daśaratha still laments, and becomes blind from excessive weeping.

<sup>1</sup> Verse 166 is repeated in verse 262, and is here clearly out of place.

14 (230-242). The story of Śrāvāṇa. Daśaratha tells how he once accidentally killed Śrāvāṇa who was fetching water for his blind parents.<sup>1</sup> They cursed him to die crying "my son, my son", and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins?

15 (243-261). Daśaratha's song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyi.

16 (262-272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyi, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma's name upon his lips. Rāma is now in the Daṇḍaka forest, and she does not know whether he has heard the sad news.

17 (273-296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyi, who now repents) and Śatrughna all lament, but Bharata hastens to the Daṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father's death. Rāma's grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.

18 (297-311). Kaikēyi comes with Bharata and beseeches Rāma's forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma's wooden sandals, which he sets upon Daśaratha's throne.

There is a story that when Rāma became a wanderer, he reproved Lakṣmaṇa.<sup>2</sup>

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,<sup>2</sup> but on one particular day he does not

<sup>1</sup> Apparently a reference to V. Rām. II, xvi, xvii. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.

<sup>2</sup> This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the Brahmā Purāṇa ch. cxiii. According to it,

appear. Rāma is filled with wrath, attacks Yama, kills Takṣaka, with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitṛlōka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

## ARANYA KĀNDĀ.

19 (312-320). Rāma introduces Sītā to Ahalyā,<sup>1</sup> and the three visit Agastya.<sup>2</sup> The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavati]. Sītā is annoyed by a crow,<sup>3</sup> which is driven away by Rāma with an arrow made of *darbhā*-grass.

20 (321-335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasi [Śūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336-342). Śūrpanakhā goes off to her elder brother, Rāvaṇa, and tells him that she has been insulted, and how Rāma has killed Khara. Her version of the affair is that she had been

Daśaratha, being guilty of Brahmacide owing to the death of Śrāvaka, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gōdāvari, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (*svarga*). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

<sup>1</sup> Not in V. Rām.

<sup>2</sup> V. Rām. III, xiiif.

<sup>3</sup> V. Rām. II, xciv.

## SUMMARY OF THE POEM

insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma's appearance.

22 (343-369). Rāvaṇa's wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Śūrpanakhā has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma's wife is described by Śūrpanakhā as very lovely. There are only three in the party or at most four. Mārīca replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport, now he is in his prime. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārīca explains that a thousand Rāvaṇas could not carry off Sītā if Lakṣmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while, if Rāma kills him while saying "Rāma, Rāma," he will go to heaven.

23 (369-404). Mārīca transforms himself into a golden deer and enters the Daṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Lakṣmaṇa to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams "Lakṣmaṇa".

Sītā hears the cry, and tells Lakṣmaṇa to run off and help Rāma. Lakṣmaṇa tells her there is no fear, it is only the cry of a Rakṣasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Satrughna made king in the place of Rāma, his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Lakṣmaṇa rends his clothes and sets out weeping.

Rāvana appears to Sītā in the guise of a Yōgi and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Lāṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of *amṛta*. Rāvana seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24 \*(405-431). Jaṭāyu hears of the rape. He bursts open his cage (*sic*) and hastens to the spot. He threatens Rāvana, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvana's ten heads and twenty arms. Rāvana with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvana (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.<sup>1</sup> Rāvana does so. Jaṭāyu falls to the ground, and Rāvana again flies off with Sītā into the sky. He carries her to Lāṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvana puts Sītā in the charge of Mandodarī.

Sītā is really the daughter of Mandodarī. When she was born, it was prophesied that she would kill her father (Rāvana), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Lāṅkā. So her mother threw her into water to drown (cf. §. 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandodarī asks Sītā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

<sup>1</sup> All this is very much confused, but I think I have got the right meaning.

born daughter of Janaka, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her<sup>1</sup>].

25 (432-443). When Rāma sees Laksmaṇa coming from the hermitage, Laksmaṇa is filled with foreboding. He sees from a distance that Mārīca has been killed, and that Rāma finds great difficulty in flaying him.<sup>2</sup> As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Laksmaṇa arrives.

When Laksmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [i.e., they find Sītā gone]. They wander searching and weeping, and at length come upon Jaṭāyu lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

#### KIŚKINDHYA KĀNDĀ.

26 (444-512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other's stories. Sugrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rākṣasa Māyāvin into a cave; how Vāli entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

<sup>1</sup> This part of the story is continued in § 32.

<sup>2</sup> Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.

the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rākṣasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Rsi Mataṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Āṅgadā, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking

his brother's wife. Vali admits the sin, confides Āngada to Rāma's and Sugrīva's protection, and dies.

Sugrīva is made king of the monkeys. He makes Āngada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavāt, the bear, Commander-in-chief.

### SUNDARA KĀNDĀ.

27 (513-566). Sugrīva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayamprabhā's cave. Holding each other<sup>1</sup> they venture in, and ask her for news of Sītā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampati above them, who makes ready to eat them. Āngada mentions to Hanumat that the bird resembles Jāṭāyu, and, hearing that name, Sampati flies down and asks what news they have of him, who was his younger brother. He tells how he and Jāṭāyu had flown up to the sky in emulation of the sun. "Our wings were scorched by the sun's heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 *kōs*." Hanumat tells him of Jāṭāyu's fate and of the rape of Sītā. Sampati, much affected, tells then that Sītā is in a garden in Laṅkā, and dies with Rāma's name upon his lips.

The monkeys desory the peaks of Laṅkā, and discuss how they ate to cross the 1600 *kōs* of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Āngada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvaṇa's destruction. When he was a baby he once jumped up to catch hold of the Sun, and the Sun in fear hid himself under Sumēru. "After that, what

<sup>1</sup> In the Tibetan Rāmāyaṇa, each holds the other's tail (Thomas, op. cit. p. 202).

is this jump? I will visit Sītā and bring news of her at once." He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Lāṅkā. A great python<sup>1</sup> is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself<sup>2</sup>). Then he enters the city in search of Sītā.

28 (567-589). Hanumat views Lāṅkā. Description of its magnificence. It was built by Dhanēśa<sup>3</sup>-Kumāra (i.e., Kubēra) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lakṣmi. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (*nāzir*). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat's surprise and astonishment.

29 (590-618). Nārada meets Hanumat and tells him the history of Lāṅkā.<sup>4</sup> Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra and Viśvakarman<sup>5</sup> and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beauteous island in the midst of the sea. They asked Brahmā about it, and he told them the following story<sup>6</sup> :—

<sup>1</sup> Sīnhjā, V. Rām. V, i.

<sup>2</sup> In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.<sup>7</sup>

<sup>3</sup> *Dhayitsh* of the poet.

<sup>4</sup> Not in V. Rām.

<sup>5</sup> The story of Garuḍa, the elephant, and the tortoise will be found in MBh<sup>8</sup> I, xxix, xxx, but there is no mention of Lāṅkā. It is briefly referred to in V. Rām. III, xxxv. In the *Kathāsaritāgara*, II, xii (Tawney I, 70; Penzer I, 144), there is also a brief account, and the broken branch<sup>9</sup> is definitely identified with Lāṅkā. It is a Kashmir work.

Once Garuḍa was hungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Parijata tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Patala, but the leaves remained above water and became this island.

Nārada continues:—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Ksh. *lang*), it was named “Laṅkā”.

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619–638). The history of Pulastya and his descendants. Nārada continues:—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.<sup>1</sup> As she grew up, he discovered that she was a Rākṣasi. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarṇa. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, viz., Vibhiṣaṇa, and last of all, Vaiśravaṇa.<sup>2</sup> These two were virtuous.

31 (639–653). When Nārada has finished his story, Hanumat searches for Sītā and sees her in the garden. She is the most

<sup>1</sup> According to V. Rām. VII, ix, she was Kaikasi, daughter of Sumāli, but was simply sent by Sumāli, and was not taken out of the water as above described. The son, not named above, was Viśravas.

<sup>2</sup> According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother (Dēvavarnī), and was the eldest of the five. Khara is not mentioned.

beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvaṇa enters, and Hanumat hides himself in a tree.

32 (654-668). Rāvaṇa woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandodari had been afraid to tell Rāvaṇa that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669-679). Hearing this warning Rāvaṇa departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680-704). Hanumat offers to carry her away. She refuses, first, because Rāvaṇa is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvaṇa, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvaṇa what he can do. He enters the garden and ravages it. Rāvaṇa sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brahmā's noose and bind him. Brahmā tells Hanumat to accept the noose without fear, as Vibhiṣaṇa would be by to help him.

35 (705-720). Hanumat is brought before Rāvaṇa, who orders him to be skinned alive. Vibhiṣaṇa intercedes, but only enrages Rāvaṇa. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvaṇa and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721-736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.

37 (737-746). Hanumat leaps upon Laṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747-776). The monkeys signal Hanumat's arrival by plundering Sugriva's orchard. News is brought to Sugriva, who conducts him to Rāma. Rāma asks many questions about Sītā, and Hanumat describes her condition.

#### YUDDHA KĀNDĀ.

39 (777-797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.<sup>1</sup> Then Varuṇa tells him the following story<sup>2</sup> :—

There was a certain Dhōbī who used to wash the garments of Ṛṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī's washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadaśiva this has actually been the case. "This monkey," continues Varuṇa "is now one of your most zealous followers in the army." Rāma hastens to

<sup>1</sup> North of Kashmir is the 'Sand Ocean' of the *Nilamata*.

<sup>2</sup> Nothing like this in V. Rām. Note that the monkey's name is Bala, not Nala.

the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798-821). The news reaches Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822-830). After Aṅgada's departure Rāvaṇa consults Vibhiṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhiṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa's crown and appoints him king of Laṅkā.<sup>1</sup>

42 (831-840). Rāma's army approaches Laṅkā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Laṅkā with lights made of balls of Sugrīva's fat.

43 (841-853). Sugrīva's reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854-873). While Rāvaṇa is reading this reply, Rāma's army attacks the city, and news of the fact is sent to Sītā.

<sup>1</sup> In the V. Rām. Vibhiṣaṇa's flight, and Śuka's message (in § 42) occur earlier, before the bridging of the ocean.

Rāvaṇa despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhiṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874-900). Rāma laments. Vibhiṣaṇa tells of the magic herb on a distant mountain which must be brought before rhorning. Hanumat hastens there,<sup>1</sup> picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōdhya. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśoka-wood.

46 (901-933). Vibhiṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him.<sup>2</sup> Rāvaṇa sends out Kumbhakarṇa at the head of another army. Sugrīva fights Kumbhakarṇa, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarṇa drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarṇa.<sup>3</sup>

47 (934-953). Rāvaṇa in despair goes to Kailāṣa, and appeals to Śiva for help.<sup>4</sup> Śiva gives him the Makēśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvaṇa carries it off. On

<sup>1</sup> The episode of Kālanēmi is referred to *en passim*, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvaṇa, who wounds Lakṣmaṇa, and that it is Vibhiṣaṇa, and not Sugrīva, who tells of the herb.

<sup>2</sup> According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvaṇa who promoted the latter with the magic arrow.

<sup>3</sup> According to V. Rām. the death of Kumbhakarṇa preceded that of Indrajit. <sup>4</sup> Nothing like this in V. Rām.

the way Rāvaṇa is seized with an urgent call to make water. Nārada approaches in the guise of an old Brāhmaṇa. Rāvaṇa asks him to hold the *liṅga* while he retires. The Brāhmaṇa consents to do so for the space of two *ghatikās*; after that he must go on, as he has an engagement, and is already late. Rāvaṇa retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the *liṅga* down on the ground and departs. Rāvaṇa tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954-970). Rāvaṇa consults his *guru* Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvaṇa digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Aṅgada, Hanumat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvaṇa's attention, but fail. At Vibhīṣaṇa's advice Hanumat goes to Mandodarī and insults her by using vile language. She goes to Rāvaṇa to complain, and so interrupts the sacrifice. Rāvaṇa gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971-1000). Rāvaṇa himself sallies forth alone like a crow among eagles, and crying "Wah Nārāyaṇa!" Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvaṇa.

50 (1001-1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004-1014). Before returning home Rāma hesitates about Sītā. He wonders if she has been faithful to him.

52 (1015-1028). Sītā asks Mandodarī as to what is to become of her. Mandodarī consoles her, and offers to take her to Rāma, and make her over to him.

53 (1029-1043). A song in which Mandôdarî addresses Râma, and intercedes for Sîtâ. She explains how she (Mandôdarî) was a heavenly damsel, and was married to Râvana merely as a pretext (for his destruction). "Sîtâ was the darling of me, her mother whose milk she sucked, and she was put away from her father's house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her."

54 (1044-1088). Mandôdarî brings Sîtâ to Râma. He addresses Mandôdarî kindly and bids her return to Lañkâ. As he walks away, Sîtâ joins him. Râma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Râma's love, (3) because everyone will know that she has been a woman alone in Lañkâ, and (4) because he (Râma) no longer cares for her.

Sîtâ calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Râma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The Môha-mâyâ<sup>1</sup> approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sîtâ emerges from it unharmed and more beautiful than ever.

55 (1089-1097). The coming of spring. Long description of the rejoicing of the flowers.

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<sup>1</sup> I.e. the Sîtâ, who had been carried off by Râvana. The poem follows the *Adhyâtmâ Râmâyana* in maintaining that Râvana never carried off Sîtâ at all, but only an illusive form (Môha-mâyâ) who resembled Sîtâ, and was miraculously created, in order to save the real Sîtâ from defilement. It was this illusive Sîtâ who was captive in Lañkâ, and who entered into the fire. She was consumed, and the real Sîtâ came out from it.

## UTTARA KĀNDĀ

56 (1098-1101). Rāma's return to Ayōdhyā with Lakṣmaṇa and the army. Kauśalyā is there mourning, when Sumitrā approaches her with a song of joy.

57 (1102-1109). Sumitrā's song.

58 (1110-1118). Kauśalyā's joy. Her meeting with Rāma. Sumitrā joins them.

59 (1119-1127). Sumitrā's song of welcome.

60 (1128-1137). The two queens welcome Rāma, Lakṣmaṇa, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

## II. LAVA AND KUŚA.

61 (1138-1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamedha sacrifice and gives a potion to Sītā. The pearl (*i.e.* a son) comes to take its place in the oyster-shell (*i.e.* the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143-1144). A song of Sītā giving a summary of the events in the Rāmāyaṇa.

63 (1145-1163). Sītā (now pregnant) has a sister-in-law (husband's 'sister) who hates her with jealous treachery.<sup>1</sup>

<sup>1</sup> This story of the sister-in-law is not confined to Kashmīr. It is also found in the Rāmāyaṇa of Candravati, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikēyi, and was named Kukuā. See Dīneśchandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmāyaṇa, where she is named Kikēwi, *i.e.* Kaikēyi (Zieseniss, op. cit., pp. 60, 106). In the Javanese Rāmāyaṇa, Dewi Gotakju (*i.e.* Kaikēyi) draws a picture of Rāvaṇa on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, op. cit., p. 79). On the other hand, in the Khmēr version from Cambodia, a Yakṣini, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvaṇa on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is deluged with

She asks Sītā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sītā falling into the trap, viz : (1) The sister-in-law's craft, (2) Sītā's fear that she will injure her if she does not comply, (3) she is helpless before a woman's talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sītā gazing at it and weeping. So she stole it from her. "If she hears that I have taken it from her, she will kill me, for she is a witch."

64 (1164-1166). Rāma believes the story, sends for Lakṣmaṇa, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lakṣmaṇa unavailingly remonstrates.

65 (1167-1188). Lakṣmaṇa most unwillingly leads Sītā forth to the forest. Sītā asks him what it all means. She is

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violent fever. The room is searched for the cause, and the portrait is found. Sītā confesses that she was the artist, and Rāma orders Lakṣmaṇa to take her away and kill her. See Miss S. Karpelès in *The Influence of Indian Civilization in Further India*, in "Indian Art and Letters," Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sītā's banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmāyaṇa. In that work Sītā, at her own request, goes with Lakṣmaṇa on a visit to Vālmīki's hermitage. Lakṣmaṇa, under Rāma's instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmīki to Rāma's court where they recite the Vālmīki Rāmāyaṇa. There is no mention of the treacherous sister-in-law, of Lakṣmaṇa abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma's armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmīki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmāyaṇas describe "the war of Rāma with Lava and Kuśa". The rest of the story in this poem, telling of Sītā's appearance at the sacrifice, and her disappearance, and of Rāma's departure to heaven agrees with V. Rām.

convinced that it is due to her sister-in-law's treachery. Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189-1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma's former cruelty in making her enter the fire at Laṅkā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandodari's child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250-1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmīki, her father's guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258-1282). Sītā's pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tisya, on a Thursday. The glorious future portended

by these facts., Sītā's rapture as she gazes on the infant. Description of his beauty. Vālmīki hears of it. He calculates the boy's horoscope (lengthy description), and names him Lava.

69 (1283-1303). It is Sītā's custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmīki, who listens to the child's babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmīki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.<sup>1</sup> Vālmīki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmīki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child 'Kuśa.' Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmīki gives to each arrows made of Kuśa grass, over which he utters a spell, so that whom-ever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā's pride in their prowess. "

70 (1304-1321). Rāma's remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Aśvamedha.<sup>2</sup> The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322-1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

<sup>1</sup> So the Malay Rām. See Zieseniss, op. cit., pp. 81, 105. The same story is found in the *Kathāsaritāgama*, IX, li, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyaṇa (Thomas, op. cit., p. 205).

<sup>2</sup> We have already had one Aśvamedha in chapter 81.

frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sītā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers, Kuśa at the same time slaying Śatruघna. The few remaining soldiers run away.

72 (1380-1400). The remnant of the army reaches Ayōdhya, complains of the conduct of the two boys, and tells how Bharata and Śatruघna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmaṇa to go and investigate. Lakṣmaṇa tells Rāma that this calamity serves him right for abandoning Sītā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sītā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmaṇa. He is killed, and welcomes the death at their hands. The army is routed and flies back to Rāma.

73 (1401-1480). Rāma, accompanied by Angada, Sugrīva,

Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva.<sup>2</sup> Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the proffered friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying “Nārāyaṇa! Nārāyaṇa!” The boys, laughing, carry off his crown, and go home wearing it awry.<sup>1</sup>

74 (1461-1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma’s corpse.

75 (1477-1497). The boys lament and lead Sītā to Rāma’s corpse. Sītā’s lament over it.

76 (1498-1539). Sītā’s grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540-1550). Valmīki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

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<sup>1</sup> According to the Javanese Rāmāyaṇa, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmaṇa in a fight and binds him. Vālmīki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, op. cit., p. 79).

in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma; hurries home, and shuts herself into the hut.

78 (1551-1568). Vālmīki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmaṇa, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmīki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569-1584). Rāma's song of supplication to Sītā.

80 (1585-1617). Sītā's song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandōdari) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmitra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been bark clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma's father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618-1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmīki comes to Rāma and offers to remonstrate with Sītā.

82 (1637-1677). Vālmīki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are

equal, hating and loving are the samé thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, " he abandoned me, and I am not now going to run after him ".

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmiki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. " Sītā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678-1691). Rāma returns to Ayōdhyā, and prepares an Aśvamedha sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Rṣis, and elsewhere other holy men. These all unite in saying that they miss Sītā, who should be present as the wife of the sacrificer. Rāma sends Śatrughna to fetch Sītā. Śatrughna goes to Vālmiki, and asks him to persuade Sītā, and to bring her to the sacrifice.<sup>1</sup>

84 (1692-1723). Vālmiki goes to Sītā and asks her to come with him. She is most unwilling. If she returns to Ayōdhyā, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmiki will curse her. She does ultimately go to Ayōdhyā with Śatrughna and Vālmiki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Rṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (i.e. the earth). The ground splits open, and the Earth

<sup>1</sup> According to the Cambodian Rāmāyaṇa, Sītā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sītā returns, apparently to become *sati* with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karpeles, op. cit., pp. 36 ff.)

taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne, on which Earth is seated, and descends with her into the abyss. Rāma's sorrow; The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Ṛṣi (Vālmīki), and he tells them that it is in Shēnkarpōr that she descended. It is a place a *kōs* distant from Kurigām.<sup>1</sup> "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724-1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Ṛṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmīki instructs him in the path of knowledge, and how all is *māyā*. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśavatī, and Lava King of Lahor (Lavapura).

86 (1740-1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a *darbār*, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

<sup>1</sup> Professor Nityānanda Śāstrī informs me that Kurigām is in the Kūlgām Tahsil of Kashmir and is about forty miles from Śrinagar. Shēnkarpōr (i.e., Śānkarpura) is about four miles distant from Kurigām and is in the Anathnāg Tahsil. Shēnkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hindus visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anathnāg, a well-known site, is in the South-East end of the Valley.

prevent interruption, but Durvāsas comes and wrathfully insists on entering. As Lakṣmaṇa has broken Rāma's order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Satrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a *vimāna* to heaven. General lamentation.

87 (1762-1785). Author's concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your *guru*. Final song.<sup>1</sup>

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<sup>1</sup> Verses 1765-1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.

## I.

## ATHA SRIRĀMĀVATĀRACARITAM.

## BĀLA KĀNDA.

## 1. INTRODUCTION.

[Metre, Irregular. Based on the *Caupāñi*,  $(6+4+4+2) \times 4$ .]

kür<sup>8</sup>kh zagi-hünz<sup>6</sup> rachākōrī  
Rāma-Lākh'mana autōrī āy 1.

lāg<sup>1</sup> vētāras zagi-hānd<sup>1</sup> sōriy  
zaġi-handi-putshy tīm zanmas āy  
zagi-nishē gāl<sup>1</sup> rākhēs sōriy  
Rāma-Lākh'mana autōrī āy 2.

sōrukha Gōvinda Gōwardhana-dōrī  
prāna-rūpa-dwārān bar dina ākh  
tāth<sup>1</sup>-manz wuchukh Mādhawa-Murōrī  
Rāma-Lākh'mana autōrī āy 3.

Zanakh-rāzūn<sup>8</sup> hāy wana-hōrī  
Dashērath-rāzas gāsh kyāh āv  
yishṭa-dina pūrin brōhman sōriy  
Rāma-Lākh'mana autōrī āy 4.

karith rāzas Kīkī rōzī  
won<sup>6</sup>nas rāj Baratas thav  
bürza-jāma walith kür<sup>8</sup>th tayōrī  
Rāma-Lākh'mana autōrī āy 5.

rūpa-sūty chēkh rūpa-kōmōrī  
shēkts<sup>6</sup>-sūty mōkti-rūph baktēn hāv  
manas-kun kan yēmāu dōriy  
Rāma-Lākh'mana autōrī āy 6.

wōpawās kār<sup>1</sup> kār<sup>1</sup> bōv<sup>1</sup> wanā-tsōrī  
 sāri wōpadīshuk<sup>u</sup> thowukh nāv  
 tōdāhan wār<sup>1</sup>hēn vrath timau dōriy  
 Rāma-Lākh'māna autōrī āy

7.

trāwū pānō nēth ahankōrī  
 ahankāras nāsh pēv nāv  
 nēsh<sup>1</sup>phāl<sup>1</sup> kār<sup>1</sup> sōr<sup>1</sup> tām<sup>1</sup> ahankōriy  
 Rāma-Lākh'mana autōrī āy

8.

tēth-pawanūc<sup>u</sup> rēh kamāyidōrī  
 mag<sup>an</sup> mav gatsh ogun sandarāv  
 gōra-rastēn pad kamav dōriy  
 Rāma-Lākh'mana autōrī āy

9.

(Metre, *Hazaj*, ˘ - - - , ˘ - - - , ˘ - - - )  
 wuchan gatsh kyāh yih wūtsh<sup>u</sup> ākāshē-wōnī  
 duyī tsūj<sup>u</sup> lūj<sup>u</sup> yinē nūv<sup>u</sup> pōr<sup>1</sup>zōnī

10.

achiv wuch lōlacyau satakyau kanau bōz  
 namith bēh wuch wanān kyāh Shiv shēmith rōz

11.

hēchith būzith wuchith lāgun<sup>u</sup> pazyā on<sup>u</sup>  
 phalis chuy hyol<sup>u</sup> hēlis chuy sampanan gōn<sup>u</sup>

12.

panun<sup>u</sup> dam chuy ganīmath bōz yih r<sup>u</sup>ts<sup>u</sup> kath  
 chuh brūthyum<sup>u</sup> brōt<sup>h</sup> rōzan chuy patyum<sup>u</sup> path

13.

z<sup>u</sup>h dōh sōntān<sup>1</sup> ganīmath chēy jawōnī  
 wawakh yiy tiy ts<sup>u</sup>h lōnakh yār-i-jōnī

14.

rāth<sup>u</sup>n chuy dam panun<sup>u</sup> suy rathi khārun  
 rāth<sup>u</sup>n yēli rāvi bē-hōsīl chuh tshārun<sup>u</sup>

15.

rāth<sup>u</sup>n rātsh<sup>u</sup>run sō-bōz<sup>u</sup>-sūty s<sup>u</sup>h karun yēl  
 thawūs bar-dārē dith gardūn<sup>u</sup> tshunus jēl

16.

rāth<sup>u</sup>n chuy dam panun<sup>u</sup> khārun<sup>u</sup> ta wālun  
 tamýuk<sup>u</sup> kaimath ḡnanuk<sup>u</sup> malatār gālun<sup>u</sup>

17.

kađūr<sup>u</sup> yēm<sup>1</sup> zōñ<sup>u</sup> pānas-nishē tīnan dōn  
 suh yōdwai āsi shēst<sup>u</sup>r sampanēs sōn

18.

panjar pōlōd<sup>1</sup> brōhmana-mor<sup>u</sup> rachun zān  
 khaṭun gatshī sīr shēm<sup>u</sup>rāwun rāṭun prān<sup>u</sup>

19.

## 1. INTRODUCTION.

20-34

gatshiy hōsil yih kēshāh yēsh tē āsiy diyly darshun dila-nishē vyād kāsiy	20.
gatshun āsiy tē yot <sup>u</sup> tot <sup>u</sup> wātanāviy gupith pātāla-tala ākāsh hāviy	21.
thavus bar-dārē, dith chukh pāna dēwār wuchakh bāgas-andar kyāh gul ta gulzār	22.
trapith nav dār thav prazalun <sup>u</sup> hēiy diph tsaliy malatār dēshēkh Vishṇu-sond <sup>u</sup> rūph	23.
samay qishith ma sampan shād-u-gamgīn gam-ō-shōdī wuchakh öyin-ba-öyin	24.
wuchun samsār kyāh bram bōz <sup>1</sup> hāwān asōra-varna manōshēn khōtsanāwān	25.
asath wān <sup>1</sup> wān <sup>1</sup> suh yot <sup>u</sup> -tāmath niwan dil patav-lākan wuchan tath kēh na hōsil	26.
ma kar aparād yād kath thav ts <sup>h</sup> sath zān asata-nishē tsal manōshē-sond <sup>u</sup> phal chuh santān	27.
achiv wuch bōz kanau tas rāza-sānd <sup>1</sup> kār yēmis rāzaş göbur zāmot <sup>u</sup> chuh autār	28.
sapon <sup>u</sup> lācār suh shāpas-nishē ts <sup>h</sup> thay kan ma gatsh yūt <sup>u</sup> tēz ts <sup>h</sup> kar parhēz pāpan	29.
dagābōziyē ts <sup>h</sup> yot <sup>u</sup> tot <sup>u</sup> khōtsh zī path rōz dayē-ğath sath-sarūc <sup>u</sup> wath sāra-kath bōz	30.
halab-shīshēs tsally bōzana-sūtin khay asath trövith satas-sūtin karun lay	31.
karun yēkrāj rākhēsa-bōz <sup>u</sup> nishin man shēran gatsh Yishōras yithā gav Vibhishēp	32.
ma tas khōtus satas-sūtin sapan pūr <sup>u</sup> asath yod <sup>u</sup> bōz <sup>u</sup> tē āsiy dūri tsal dūr	33.
poz <sup>u</sup> -ay bēgāna āsiy rath wandus rath karly prath-jāyi poz <sup>u</sup> pānay raphākath	34.

satūc <sup>u</sup> yēsh bar <sup>i</sup> Sadāshiv chuy zatas-sūty ts <sup>h</sup> sath sōpan wuchan gath yin ga <sup>sh</sup> an kūt <sup>i</sup>	35.
sōyēsh-Śitā satuk <sup>u</sup> sōtīn <sup>u</sup> Rāma-Lākh <sup>i</sup> man hēmath <sup>i</sup> Halmoth <sup>u</sup> asōr Rāwun chuh dōrzun	36.
shēmith shēmshēr ts <sup>h</sup> wōrāglc <sup>u</sup> karun tēz tsa <sup>tu</sup> s gardan chuh dushman kar ts <sup>h</sup> parhēz	37.
khēmā khanjar gandith Lankāyē ts <sup>h</sup> ārun sipar shōba-wāsanā hēth daity mārun	38.
giyānuk <sup>u</sup> jāma chuy sāmāna r <sup>4</sup> t <sup>i</sup> gōn Angud Sugrīv Zāmōwan Vibhishēṇ	39.
prakrēth Kikī sōyēsh zānun Sumitrā dar <sup>u</sup> m Dashērath Kusalyā karma-līkhā	40.
zarā santōsh dil-wōpadish wan-wās gathith ada Rāma lūbacē Lōki kari dās	41.
chēh kāmūc <sup>u</sup> kōl tar <sup>u</sup> ñ <sup>u</sup> tsakh dith karun band vētsāracē wati pakh zahras gathiy kand	42.
wanun kath bōz Day zānun panun <sup>u</sup> vīr asōr malatsār gālun <sup>1</sup> gōra-shēbd dīs tīr	43.
anun bal gōr panun <sup>u</sup> tshal hāvi say hēr khasakh ākōsh <sup>i</sup> hrēdayēki kōcē-kin <sup>i</sup> phēr	44.
yih kēh rāviy tih chuy pānas nishē ts <sup>h</sup> ār labakh tēli yēli tsātith trāwakh ahankār	45.
manath Mandōdārī chēy yintizāras ma ka <sup>i</sup> mash <sup>h</sup> rab wuchun satakis shēhāras	46.
surawun sūra-sūty öyīna hyuh <sup>u</sup> man Tāturbhuz Vishṇu tēshēkh mōkth ts <sup>h</sup> sōpan	47.
gōrav gūnd <sup>u</sup> mūt <sup>u</sup> chēh wath kath bōz ts <sup>h</sup> kan dār chuh kyāh rōzun chuh bōzun <sup>u</sup> Rāma-autār	48.

<sup>1</sup> V. l. *manuk<sup>u</sup>*, but both break the metre. The whole verse is corrupt in all copies.

## 2. STORY OF RĀMA'S INCARNATION.

49-63

PĀRVATI ASKS ŚIVA TO TELL THE STORY OF RĀMA'S INCARNATION.

dapan, Nārad rēshiy būzun zē Brahmāh Sadāshiv dēwata hēth ḍs <sup>u</sup> yēkh-jāh	49.
dopus <sup>u</sup> Dēviyē, 'hē Shiwa-jī dayā kar 'wanum autār dīwa nērēm manuk <sup>u</sup> shēr'	50.
dopus Dēviyē, 'hē Shiwa-jī, mē poz <sup>u</sup> wan 'sapani kyāh hāl kali-yōgakēn manōshēn	51.
' timāy āsar <sup>u</sup> sēthāh gömāt <sup>1</sup> adarmī 'dar <sup>u</sup> m trāwan sēthāh lāgan kōkarmī	52.
' gatshan shāpan-andar söriy giriptār 'bōdān pāpan-andar kētha-pōth <sup>1</sup> chukh tār	53.
' mē chum talwās tim kētha-pōth <sup>1</sup> mōkalan 'timan āsēkh sēthāh gömot <sup>u</sup> malut <sup>u</sup> man'	54.
dapani Dēviyē-kun log <sup>u</sup> yiy Sadāshiv 'mōkalan tim sōkha-sān-pōth <sup>1</sup> t <sup>u</sup> h kan thav	55
' agöphil yim manas hēn Rāma-sond <sup>u</sup> nāv 'timan sōrūy manuk <sup>u</sup> malatsār chalana āv	56.
' adai kātshāh sōrēs mana-kin <sup>1</sup> h <sup>u</sup> rēs āy 'iyēs darshun diyēs Waikunth chēh tas jāy	57.
' kanau yus bōzi būzith shrōtsi tas manu 'gatshēs tshēta nār narakuk <sup>u</sup> man gatshēs sōn	58.
' achiv yus qēshī tas cashman iyēs gāsh 'tithay yitha-pōth <sup>1</sup> sūrēs ās <sup>1</sup> prakāsh	59.
' thawan kan yim tih būzith man gatshēkh sāph 'galēkh rākhyos <sup>u</sup> manuk <sup>u</sup> sōrūy tsalēkh pāph'	60.
dopus Dēviyē, 'Shiwa-jī bōzanāwum 'tamyuk <sup>u</sup> kāran tasond <sup>u</sup> prākh <sup>u</sup> cār hāwum'	61
dopus tām <sup>1</sup> ,—yēli suh rākhyos <sup>u</sup> gav namūdār korun taph Lōkh zīñ <sup>u</sup> n yēch korun kār	62
mōngun mrath sārēniy-handi dasta mūkūph mōthūs na-ta sahal zōnun manōshē-sond <sup>u</sup> rūph	63

1 V. 1. khōshī nūtin for sōkha-sān-pōth<sup>1</sup>.

kārin yēch kār prēthwī āyē lācār  
 wadan Vishṇas-nishin gayē yūts<sup>u</sup> wānin zār 64.  
 dopus Vīshṇan, ' ts<sup>u</sup>h gath chum zanm dārun<sup>u</sup>  
 ' pēyēm Rāwun manōshē-sandī warna mārun<sup>u</sup> 65.  
 ' gathiy lāgūn<sup>u</sup> ts<sup>u</sup> pānas Yōga-māyā  
 ' mē Vishṇas Rām lāgun chēy ts<sup>u</sup> Sītā 66.  
 ' kar<sup>u</sup>m kari rāza Dashērath chus na santān  
 ' zēmay tas-nish hēmay ada Rāwanas jān 67.  
 ' samith sōriy trikōtī dēwatā yim  
 ' zan<sup>u</sup>m dāran ta wādar sampanan tim' 68.  
 yithay būzith sapūn<sup>u</sup> prēthwī sēthāh shād  
 wuchan ös<sup>u</sup> kar thavēm nētran-andar pād 69.  
 3. SIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.  
 wanani log<sup>u</sup>,—Rāza Dashērath ös<sup>u</sup> rāzāh  
 mudā mölikh malūkuk<sup>u</sup> cāra-sāzāh 70.  
 satū-gōna shēkti bo<sup>u</sup> tas ös<sup>u</sup> mānan  
 sēthāh r<sup>u</sup>ta kāmē karē tām<sup>u</sup> bāgēwānan 71.  
 tamis.ö<sup>u</sup> dar-Ajudyā jāy āsān  
 garīban ös<sup>u</sup> suh wōndāk<sup>u</sup> gōsa kāsān 72.  
 wōthan suli prath-prabātas nēth karan dān  
 rachan jōgēn gōsānēn-sūty thawan zān 73.  
 göbur ösus na tsantsal ös<sup>u</sup> tamis man  
 tithay yitha sūrē pōñis-manz chuh kpōan 74.  
 sēthāh rātas dōhas līlā karān ös<sup>u</sup>  
 shēran sampon<sup>u</sup> Nārāyēn pāna tōthyö<sup>u</sup> 75.  
 dapan, sōpnas-andar tas dyutun darshun  
 dopun tas, ' gath mē chum zanmas ts<sup>u</sup>-nish yun<sup>u</sup> 76.  
 ' lagi na bāwun<sup>u</sup> sōpan Rāwun bōh gālan  
 ' sōrājuk<sup>u</sup> shēnkh wōyith Lōkh zālan' 77.

3. BIRTH OF RIMA AND HIS BROTHERS. 78-92

sōpan dīshith <sup>1</sup> dopun, 'kyāh-sāna yutshum kām <sup>1</sup> ' onun tāmath mahā-ryoshuy panun <sup>u</sup> tām <sup>1</sup>	78.
dopun tas-kun, 'gatshēm āsun <sup>u</sup> mē sātān' dopus tām <sup>1</sup> , 'kar <sup>1</sup> ts <sup>2</sup> h jag dēwa bōzi Nārān'	79.
ānīn tāñ rēsh <sup>1</sup> sēthāh jag karani lōgiy khātis tati aqna-manza khīras z <sup>2</sup> h bōgiy	80.
triyēn-nish pāna ryosh <sup>u</sup> sūzun suh khīr hēth timau khēv pānavūñ <sup>u</sup> ôsukh mōhōbath	81.
Kusalāyē akh dyutun Kīkīyē akh nyuv timau dyut <sup>u</sup> sōni nēsph-ā-nēsph būziv	82.
dapan, Day pāna Kausalyāyē-nish zāv Baruth tas Kīkīyē-nishē zāv kān thāv	83.
trēyim <sup>u</sup> ös <sup>2</sup> kh Sumitrā tas korukh bāv Shēturgun bīyē Lākh <sup>1</sup> man-juv tamis zāv	84.
ānikh brōhman ta pāndith mājē yāñ zāy karyōhakh nāv byon <sup>u</sup> byon <sup>u</sup> ös <sup>1</sup> nakh āy	85.
gōran zātukh gāndith dop <sup>u</sup> nakh karan kār Shēturgui <sup>1</sup> Baruth <sup>u</sup> Lākh <sup>1</sup> man Rāma-autār	86.
timan-manz Rāma-juv zan sūrē nirmal gatshan rākhēs ta rahazan añēgañs-tai	87.
samith yēli sūtī bāyēn ös <sup>u</sup> suh nērān trikōtī dēwatā ös <sup>1</sup> carka phērān	88.
timan wuch <sup>1</sup> wuch <sup>1</sup> karani log <sup>u</sup> rāza shōdī ba-shōdī būmi-pēth phiruv <sup>u</sup> n munödī	89.
dapan, tas sārēv <sup>u</sup> y r <sup>2</sup> ts <sup>2</sup> r <sup>2</sup> ts <sup>2</sup> khabar wūñ <sup>u</sup> gayēs yiy bōd Dayēs-sūti <sup>1</sup> gūnd <sup>u</sup> n müñ <sup>u</sup>	90.
‘kharca-bāpath kuniy kāñ āsi mōhtāj ‘khabar kār <sup>1</sup> zēm dimas darmas panun <sup>u</sup> rāj’	91.
syb <sup>2</sup> h phōl <sup>u</sup> sārēniy tsūj <sup>u</sup> añēgañs dūr munödī drāyē Rāmun <sup>u</sup> rāj chuh mashhūr	92.

dapan, pōz<sup>u</sup>s-sūtin kōtur sapon<sup>u</sup> yār  
phōlan ḡampōsh zan pōnis-andar nār 93.

gabēn-sūtin kür<sup>u</sup>kh shālav waphöyī  
gindan 'im pānavūn<sup>u</sup> zan bōy<sup>u</sup>-bōyī 94.

vētārūc<sup>u</sup> wath wuchith brāryav salāh zōn<sup>u</sup>  
korukh hārēn-sūtin brāryau vēsapōn<sup>u</sup> 95.

kōhas-pēth phēravūn<sup>u</sup> sīmiñ sapūn<sup>u</sup> gāv  
dapan, s<sup>h</sup> bīma-sūtin gāsa hēth āv 96.

kakav-pōtēn sabakh lāg<sup>u</sup> iy wanani nūl  
tachiv mav drāyē astas khār mōsūl 97.

yityādēkh rēsh<sup>u</sup> tapīshōr jūg<sup>u</sup> sannyās  
sapān<sup>u</sup> khōsh-dil 'solukh mushkyul<sup>u</sup> ta talwās 98.

karan kaitsāh chih yot<sup>u</sup> tot<sup>u</sup> shād-mōnī  
marun<sup>u</sup> mūkūph sapon<sup>u</sup> tēli dar-jawōnī 99.

samay tyuth<sup>u</sup> rāj ḡishith zinda sōpon<sup>u</sup>  
manōshēn wāsanā sōpūn<sup>u</sup> tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKŚMAÑA TO DESTROY THE RĀKṢASAS.  
DEFEAT OF MĀRICI.

korun yūts<sup>u</sup> taph Vishāmitran porun vīd  
dapan, tas rākhēsau dyut<sup>u</sup> wārayāh khid 101.

dapan, yēli rākhēsau kor<sup>u</sup> yūts<sup>u</sup> awāray  
gatshith tām<sup>u</sup> Dashērathas won<sup>u</sup> wāra-wāray 102.

'mē-sūty din Rāma-juv diyi rākhēsan mār  
'na-tay bad wākh karay butarōts<sup>u</sup> hēiyi nār' 103.

sēthāh nākhōsh sapon<sup>u</sup> rāzas korun nyāy  
Wasisñthan dop<sup>u</sup>, 'gētshin kēh chus-na parwāy 104.

'yih āmot<sup>u</sup> yiy karani autār dōrith  
'gatshun chus rākhēsan prath-jāyi mōrith' 105.

mudā tām<sup>u</sup> korun Dashērath rāza lācār  
rēshis-sūtin dapan gav Rāma aytār 106.

## 5. THE BREAKING OF THE BOW,

107-119

panun <sup>u</sup> ḫsus garaz sōpon <sup>u</sup> rawānay babān won <sup>u</sup> nas wanun <sup>u</sup> ḫsus bahānay	107.
onun mrath rākhēsan pṛāth-jāyi tshōrij <sup>u</sup> lābin yēth shāyi tīm bēwāyē mōrin	108.
dyutun bālaka-wārnān tīr-i-hōrinj <sup>u</sup> pakan gav rath chēkan tāt <sup>1</sup> dēv-i-Mōrinj	109.
Vishāmitras dapan tasünz <sup>u</sup> y khalish ḫs <sup>u</sup> dayā kūr <sup>u</sup> nas gatshith tām <sup>1</sup> tas yēlath kōs <sup>u</sup>	110.
Vishāmitras tithay pruytsh <sup>u</sup> Rāma-tsandran Gangā kētha-pōt <sup>h</sup> wūtsh <sup>u</sup> ākāshē-nishē bōn	111.
Gangā yāmath wasith ākāshē-nishē āyē Mahādēwan jaṭān-manz tas dīt <sup>h</sup> n jāyē	112.
tithay Bhōgīrathūn <sup>u</sup> wōtpath tamis wūn <sup>u</sup> Gangā kētha-pōt <sup>h</sup> tām <sup>1</sup> butarōt <sup>u</sup> -pēt <sup>h</sup> ün <sup>u</sup>	113.

VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF  
THE BOW.

tsūj <sup>u</sup> s tēl <sup>1</sup> vyād yēli āzād sampon <sup>u</sup> wonun tas, * wōt <sup>h</sup> gatshav Waikunṭhasay-kun	114.
‘ Zanakh-rāzas dapan kōrāh chēh zāmūt <sup>h</sup> ‘ sa mā Lākh'mī chēh tasonduy gara āmūt <sup>h</sup>	115.
‘ sēt <sup>h</sup> āh santāna-putshy lācār bōnā ḫs <sup>u</sup> <sup>1</sup> ‘ sāndūkas-kēth lüb <sup>u</sup> n mēt <sup>h</sup> -tal sa khōsh gōs	116.
‘ kamān dīt <sup>h</sup> mūt <sup>h</sup> Shiwan tas yiy chuh tadbīr ‘ dizēn tas kash kaḍith yus trāvi ath tīr	117.
‘ lomukh yōdwai balāvīrau sēt <sup>h</sup> āh tath ‘ ḥāchirwālāh gatshan kar tāt <sup>h</sup> chēh harakath	118.
‘ wiwan tot <sup>u</sup> vīr chiy sub <sup>h</sup> han ta shāman ‘ riwan nēran diwan chiy cākh jāman	119.

<sup>1</sup> V. 1. sēt<sup>h</sup>āl<sup>h</sup>santāna-putshy yēli vyād tas ḫs<sup>u</sup>.

‘ manas kath thāv tas pěv nāv Śītā  
‘ bōh chus zānan tsě-sūty chēs karma-likhā ’ 120.

pakan ḡay wōt<sup>1</sup> tath shēhras-andar tsāy  
khabar rāzas kür<sup>0</sup>kh tīm hēth kamān drāy 121.

lamān kam ös<sup>1</sup> tath vīras shurāh sās  
Dayē-gath wuch rēshis bōzana kyāh ās 122.

tuj<sup>0</sup>n thod<sup>u</sup> kash kađith tath tīr trōwun  
sadā kor<sup>u</sup>nas ta samayāh shōranōwun 123.

## 6. RĀMA'S MARRIAGE.

Vishāmitran Zanakh-rāzas dopun, ‘ dēsh  
‘ chuh nēsh<sup>0</sup>tur jān Rūhin r<sup>0</sup>t<sup>u</sup> ta biyē Tēsh 124.

‘ saliy shēr ách<sup>1</sup> mutsarith kar namaskār  
‘ lakhēn wuch r<sup>0</sup>t<sup>u</sup> tsě tōtħyōy Rāma autār 125.

‘ anun Dashērath kariv tōhē ösh'nöyī  
‘ phikir tūj<sup>0</sup> sāric<sup>0</sup>y gayē wōñi ba-jöyī 126.

‘ kamar gand<sup>1</sup> tēz Dashērath rāza tshārun  
‘ anukh sōriy kōmōri tāra tārun 127.

‘ nēcyuw<sup>u</sup> chuy khōsh-yiwun<sup>u</sup> gātul<sup>u</sup> hōnarmand  
‘ hōnar mūzūd Lākh'mī wāti kas and 128.

‘ agōphil nishē pānas wātanāwun  
‘ wuchun gātul<sup>u</sup> chuh kyāh-tāñ āz<sup>0</sup>māwun 129.

‘ hakimāh bē-dawāh kari zinda mōrdan  
‘ kalam-zan bar-hawāh tasvīr lēkhan 130.

‘ amārath-gar chuh bar-āb-i-rawāna  
‘ karan sangīn bunā tömir khāna 131.

‘ muñnahjim tyuth<sup>u</sup> khabar āgāz-u-anjām  
‘ dilas likhith zi gardishhā-yē-ayām 132.

‘ banan tiy yiy wanān drēshṭān hāwān  
‘ amā chuh-na kañsi-nish tīm sīr bāwān ’ 133.

## 7. THE RETURN TO AYODHYĀ?

134-143

apoz<sup>u</sup> poz<sup>u</sup> tām<sup>i</sup> wonun lōgun manzyum<sup>u</sup>-yōr<sup>u</sup>  
timan ḍs<sup>u</sup> lōn<sup>i</sup> tām<sup>i</sup> pānas hyotun bōr<sup>u</sup> 134.

Vishāmitran lakhēn wān<sup>i</sup> rāza-Zanakus<sup>u</sup>  
ūn<sup>u</sup>kli Sitā ta push<sup>u</sup>r<sup>u</sup>kh Rāma-tsandras 135.

lūz<sup>u</sup>n shēch<sup>i</sup> gara khōsh gav āv Dashērath  
korun khādar ta gara gav tsōra nōshē hēth 136.

Zanakh-rāzas panūn<sup>u</sup> ḍs<sup>u</sup>s kōmōrī  
sa push<sup>u</sup>r<sup>u</sup>n Lākh<sup>i</sup>manas khōsh gaiy sōrī 137.

z<sup>u</sup>h āsas bāw<sup>u</sup>za push<sup>u</sup>rēn timan dōn  
Baruth biyē ḍs<sup>u</sup> santān tas Shēturgun 138.

gar<sup>u</sup>m bāzār sampon<sup>u</sup> dharm<sup>u</sup>,kā rāj  
manōshy khōsh gaiy kāh chuh-na kāslī mōhtāj 139.

## 7. THE RETURN TO AYODHYĀ. THE MEETING WITH PARAŚU-RĀMA.

pakan gay myūl<sup>u</sup> wati tas Bhār<sup>u</sup>gav-Rām  
kamān phuṭ<sup>u</sup>rith dopun tas, 'kar ts<sup>u</sup>h ārām' 140.

mutsārin ganj push<sup>u</sup>rin yēli garīban  
sōnas-tal garkh sōpān<sup>i</sup> sōr<sup>i</sup> brōhman 141.

jamāh sōriy sapān<sup>i</sup> arkān-i-dōlath  
timau kūr<sup>u</sup> sārēv<sup>u</sup>y rāzas-sūtin kath 142.

mukarar gav pagāh sub<sup>u</sup>has prabātan  
samith yin Rāma-tsandras tāj push<sup>u</sup>ran 143.

## AYODHYĀ KĀNDĀ.

8. IN AYODHYĀ. KĀKĒYI'S TREACHERY.

Brēhaspath Sūrē Bōd yēli gōs kindras  
tatiy Nārad-rēshiy won<sup>u</sup> Rāma-tsandras 144.  
 ' mahārājā Narāyēn chukh ts<sup>h</sup> zāmot<sup>u</sup>  
 ' khabar chēy-nā ts<sup>h</sup> chukh kyāh kārani āmot<sup>u</sup> ' 145.  
 dopun tas, ' rōz khōsh wuñ bōz pānay  
 ' sapani az rāt-kyut<sup>u</sup> kyāh-tāñ wakānay ' 146.  
 yihay shēch<sup>l</sup> yēli Yindrāzas-nishin wōts<sup>u</sup>  
 üñ<sup>u</sup>n tām Sarasōti sūz<sup>u</sup>n tamiy rōts<sup>u</sup> 147.  
 dopun tas-kun, ' ts<sup>h</sup> gatsh Kikiyē phir man  
 ' tyuthuy yuth<sup>u</sup> Rāma-tsandras tshuni kađith wan ' 148.  
 tamiy dōha rāza gav Kikiyē-nish rāth  
 dopus tami, ' daph mē mā monguy ts<sup>h</sup> kēh zāth 149.  
 ' mangay kēhtshāh bōh wuñ-kēn tiy gatshēm dyun<sup>u</sup>,  
 dopus tām<sup>l</sup> tōra, ' dyut<sup>u</sup>may wuñ gatshēm nyun<sup>u</sup> ' 150.  
 athas-kēth wātsh hēth kor<sup>u</sup>nas bandānay  
 ' ts<sup>h</sup> yōdwai zuv mangakh push<sup>h</sup>ray bōh pānay 151.  
 ' thuh kyāh chīzāh mangakh ösith dimay-nā  
 ' dapakh yot<sup>u</sup> tot<sup>u</sup> bōh buth<sup>l</sup>-kin<sup>l</sup> sūty yimay-nā 152.  
 dapan Kikī sēthāh tas ös<sup>u</sup> dilkhāh  
 dopus tāmi, ' Rāma-tsandrun<sup>u</sup> rājy chum dāh 153.  
 ' kasam chuy-nā khēmot<sup>u</sup> gatshi wākh pālun<sup>u</sup>  
 ' mēth<sup>h</sup>r rachun<sup>u</sup> shētu<sup>h</sup>r gatshi mūla gālun<sup>u</sup> 154.  
 ' Baruth<sup>h</sup> gatshi rāza āsun<sup>u</sup> Rāma wan-wās '  
 dapan, Kikiyē wuch yēdbār kyāh ās 155.  
 tithay būzith wasith pēv rāza bar-khākh  
 korun jānas ta jāmas sōr'say cākh 156.

## 9. RĀMA'S SUBMISSION.

157-170

wodun wārāh, dopun tas, 'kyāh yih won<sup>u</sup>thām  
'jigar zōlith shikam kētha nāra bor<sup>u</sup>thām 157.

'tsē ös<sup>u</sup>y Rāma-tsandrūn<sup>u</sup> māy wārāh,  
'koruth lyuth<sup>u</sup> kyāh wōnuth ath kyāh chuh cārāh' 158.

'yih kām<sup>1</sup> dop<sup>u</sup>nay zinday bartāh ts<sup>u</sup>h zālun  
'māthus amrēth ts<sup>u</sup>h bargan mūla gālun 159.

'yih kām<sup>1</sup> dop<sup>u</sup>nay rātīth dis dōn achēn tīr  
'mē chum yiy shāph pānas kyāh tsē takhsīr 160.

'amā kartam khēmā sōzan yih wan-wās'  
'maray tas-rost<sup>u</sup> bōh wōn kartam tamyuk<sup>u</sup> pās 161.

'yih-kētshāh chum tih sōrūy gav<sup>1</sup> Baratas  
'mē gav akh Rāma-juv chum, tiy sētshāh bas 162.

'wanzānas zuv priñānas wāra-wāray  
'jigar zōl<sup>u</sup>tham gayēm wōlinj<sup>u</sup> pāray 163.

'ma kar yith<sup>u</sup> bōz<sup>1</sup> yith-manz kyāh naphāh chuy  
'mē būzuy yuth<sup>u</sup> na wōn biy kāh ti bōziy' 164.

'ts<sup>u</sup>h nay bōzakh,' dopus tami, 'pān māray  
'nēbar nēray pagāh kath razi khāray' 165.

## 9. RĀMA'S SUBMISSION.

Baruth Shētrugn mātāmāl chih gömāt<sup>1</sup>  
gayēkh shēch<sup>1</sup> tim ti āsan yūr<sup>1</sup> āmāt<sup>1</sup> 166.

tithay kath gayē nēbar sīras nañēr gōs  
wadan gav Rāma-juv rāzas paran pyōs 167.

'mē dim rukhsath takhtas<sup>2</sup> bēh ts<sup>u</sup>h pānay'  
harani log<sup>u</sup> mōkta osh<sup>u</sup> zan dāna-dānay 168.

dapan, rāzan wañānas, 'bēh wanday rath'  
dopus tām<sup>1</sup>, 'shāph badalun<sup>u</sup> chum na tākath' 169.

'grazun<sup>u</sup> hyot<sup>u</sup> Lākh'manan kōpyōv ākāsh  
dopun rāzas, 'rātīth rājēs karas nāsh' 170.

<sup>1</sup> V. l. *dīma* for *gōv*.<sup>2</sup> V. l. *palangas* for *takhtas*.

‘dōpus tām <sup>1</sup> Rāma-tsandran, ‘bēh shēmith rōz ‘wanay wōpadish adyātmuk <sup>u</sup> kañau bōz	171.
‘tih būzith Mög <sup>1</sup> äsiy Shrāwanun <sup>u</sup> tāph ‘tih būzith pōñ lagiy sōrūy tsāliy pāph	172.
‘sōrun wan mana-kin <sup>1</sup> wōth wuñ gatshav wan ‘yēshāh gānz <sup>u</sup> rāv yiy ts <sup>h</sup> tsantsal ma sōpan	173.
‘ts <sup>h</sup> yōdwai rāj būgun <sup>u</sup> chuy nēbar nēr ‘gatshakh Lankā wuchith rājata-nishē sēr	174.
‘wuchun Rāwun karan kyāh sōkh ta ānand ‘rañith Yēm-rāza thow <sup>u</sup> mot <sup>u</sup> gari karith band	175.
‘pagāh kus qās kari tas mari kahandi-sūty ‘suh marihē kōna tas-sūty biyē maran kūty	176.
‘marun <sup>u</sup> māsh <sup>h</sup> rōw <sup>u</sup> yēm <sup>1</sup> tas rōw <sup>u</sup> sōrūy ‘marun <sup>u</sup> yēm <sup>1</sup> zōn <sup>u</sup> tām <sup>1</sup> zuv rathi khōrūy	177.
‘suh zanmas āv yēm <sup>1</sup> sōr <sup>h</sup> y duyī trōv <sup>u</sup> ‘duyī suy trāvi yēs Nārōn <sup>1</sup> wath höv <sup>u</sup>	178.
‘duyī trāvūñ <sup>u</sup> chēh yiy māyāyē dyun <sup>u</sup> nār ‘mēth <sup>h</sup> r zānun <sup>u</sup> shēth <sup>h</sup> r trāwun <sup>u</sup> ahānkār	179.
‘dōyum <sup>u</sup> Yishōr panun <sup>u</sup> bab möj <sup>u</sup> zānun <sup>u</sup> ‘trēyum <sup>u</sup> gōra-shēbd būzith gōr suh mānun <sup>u</sup>	180.
‘chēh tsūrim <sup>u</sup> kath yihay tsāñlūñ <sup>u</sup> satūc <sup>u</sup> wath ‘yih pūntsim <sup>u</sup> pān push <sup>h</sup> rāwun <sup>u</sup> Dayēs path ’	181.

## 10. SITĀ DETERMINES TO ACCOMPANY RĀMA.

‘ānikh Kikiyē pūrith bürza-jāma parani log <sup>u</sup> shēhr sōrūy Rāma Rāma	182.
wadan Sitā gayēs phār <sup>h</sup> yād lāyan karith kish gayē paraishān sīna wāyan	183.
dopun tas, ‘bēh ts <sup>h</sup> chēkh bāgūc <sup>u</sup> yēmb <sup>h</sup> r-zal ’ dopus tami, ‘kām <sup>1</sup> bōmbaran kūr <sup>u</sup> mē grāgal ’	184.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> chēkh nēzukh gul-andām'  
dopus tami, 'kām<sup>1</sup> korum bar-mandiñēs shām' 185.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> chēy pampōsh-hish<sup>h</sup> tan'  
dopus tami, 'cyāni dūrēra nāra zālan' 186.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> chēkh rambavūñ<sup>h</sup> tōdūsh<sup>h</sup> zūn'  
dopus tami, 'cyāni dūrēra chum chōkas nūn' 187.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> chēkh-nā tāza gul-zār'  
dopus tami, 'yēth na mōl kēh tath gulas nār' 188.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> chiy atha kōsamāk<sup>1</sup> pān'  
dopus tami, 'cyāni gatshanay ách<sup>1</sup> mē lōsan' 189.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> gatsh bāgūc<sup>h</sup> bōmbara lāg'  
dopus tami, 'kyā-zi thow<sup>h</sup>thān pēh dilas dāg' 190.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> Kausalyā rachiy jān'  
dopus tami, 'mūñ<sup>h</sup> trāvūñ<sup>h</sup> kar gatshiy jān' 191.

dopus tām<sup>1</sup>, 'gatsh ts<sup>h</sup> rāzas path jigar gāl'  
dopus tami, 'cyāni nērana āsi tas kāl' 192.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> chēkh-nā māh-i-tābān'  
dopus tami tōra, 'pādan-tal dimay jān' 193.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> chēkh sārēn achēn gāsh'  
dopus tami, 'tāñ ma kar pananēn siran phāsh' 194.

dopus tām<sup>1</sup>, 'bēh ts<sup>h</sup> gatsh shēch<sup>1</sup> sōz mālyun<sup>h</sup>'  
dopus tami, 'wāhy, ts<sup>h</sup> zōl<sup>h</sup>tham tāpa tālyun<sup>h</sup>' 195.

dopus tām<sup>1</sup>, 'kar hēkakh tsōlith saphar zāth'  
dopus tami, 'tsēy siwā waīsāh gatshēm rāth' 196.

gōlāban kür<sup>h</sup>n yüts<sup>h</sup> öjiz yēmb<sup>h</sup>r-zal  
khaṭith tāndrama thow<sup>h</sup> tāmi tārakan-tal 197.

wanani log<sup>h</sup> Rāma-juv Sītāyē-kun, 'bōz'  
ma wad bas kar woduth wārāh ts<sup>h</sup> khōsh rōz 198.

ma wad wōñ wadana-sūty gōy ranga bērang  
ma wad wōñ wadana-sūty shishēs pēwan sang 199.

‘ mā wad wōñ wadana-sūty chib trāñ lōran  
 ‘ ma wad wōñ wadana-sūty chuh gāsh sōran ’ 200.

## 11. THE DEPARTURE TO THE FOREST.

wolukh tani bürza trōwukh tāsa-makhmal  
 pakan gay trēnaway az-rāh-i-<sup>t</sup>angal 201.  
 tih yāñ wuch<sup>u</sup> shēhrakyau lükau riwan drāy  
 wanani lāg<sup>i</sup>, ‘ kyāh-sanā wōñ kati raṭan jāy ’ 202.  
 dilas-pēt̄h dāg hyot<sup>u</sup> wōzalyau gulālav  
 dopukh, ‘ dūrēr akis sātas na tsālav ’ 203.  
 sapān<sup>i</sup> sōriy prazalawān<sup>i</sup> gul awārah  
 phōlan teli yeli darshun din dubārah 204.  
 pakan yeli gay kōhas-kun aili hēth rōng  
 badala gav Zīth<sup>u</sup>-pōshēs Kārtikuk<sup>u</sup> kōng 205.  
 sa Kīki shīna-tshaṭh Mōnjhūri gayē tēz  
 wanasi-kun lüj<sup>u</sup> lukan zan Pōh<sup>i</sup>-panas rēz 206.  
 tsōtukh manzila roṭukh yeli wan khoṭukh pān  
 khal<sup>u</sup>kh path phīr<sup>i</sup> sōriy ay nālān 207.  
 tithay tim gay Danḍakh-wan-manz rūt<sup>u</sup>kh jāy  
 zanam krēchēr ta karmas kēh na parwāy 208.

## 12. KAUŚALYĀ'S LAMENT.

khabar yeli gayē Kusalyāyē suh kot<sup>u</sup> gav  
 wanani lüj<sup>u</sup> zār gōbaras-kun, ts<sup>h</sup> kan thav 209.

(Metre, accentual.)

‘ Kusalyāyē-hāndi gōbarō  
 ‘ karayō gūra-gūra 210.  
 ‘ kotū gōhām ts<sup>h</sup> mē trōvith  
 ‘ kasū hēka hāl bōvith  
 ‘ ās<sup>i</sup> kasū m<sup>h</sup>ṭi-thōvith  
 ‘ karayō gūra-gūra 211.  
 ‘ lagayō pot<sup>u</sup>-tshāyē  
 ‘ hīy kūr<sup>u</sup>thas bōh zāyē  
 ‘ nāras<sup>i</sup> wōt̄h bōh lāyē  
 ‘ karayō gūra-gūra 212.

## 13. VASISTHA CONSOLES DAŚABATHA.

213-221

‘mē dāpyōv Rāma rāja  
‘khōsh gōy na ūra-māji  
‘ādanāki sīra-bāji  
‘karayō gūra-gūra 213

‘tsē pūrīthānā būrza-jāma  
‘bōh tshāqath gāma-gāma  
‘parayō Rāma Rāma  
‘karayō gūra-gūra 214

‘mē kamū shāph ūsiy  
‘tim kōna kaīsi kōsiy  
‘tsāh gōham wan-wōsiy  
‘karayō gūra-gūra 215.

‘lōli-manz lalanāwath  
‘jigaras-manz bōh sāwath  
‘avuñē tī nō kaīsi hāwath  
karayō gūra-gūra 216.

‘nērayō shāma-laṭi  
‘mār myōn<sup>u</sup> chuy tē maṭi  
‘gāshēra lāla-traṭi  
‘karayō gūra-gūra 217.

‘dūrēr<sup>u</sup> nō bōh tālay  
‘kasū kūr<sup>u</sup>thas hawālay  
‘lōj<sup>u</sup>thas mōha-zālay  
‘karayō gūra-gūra 218.

‘achēn-hond<sup>u</sup> gāsh kot<sup>u</sup> gōm  
‘sirī-prakāsh kot<sup>u</sup> gōm  
‘kēh chēm-na āsh kot<sup>u</sup> gōm  
‘karayō gūra-gūra’ 219.

## 13. VASISTHA CONSOLES DAŚARATHA.

(Metre, *Hazaj*, ˘ - - -, ˘ - - -, ˘ - - ;)

wādani log<sup>u</sup> rāza yāñ ahwāl būzun  
wanani log<sup>u</sup> zōr<sup>u</sup> pananis Yishōras-kun 220.

wodan wārāh ta jāman kārin pārāy  
wanani log<sup>u</sup>, ‘kyāh-sanā kati gay awārāy’ 221.

Wasishthan yith wonus, ' kyāh chukh tāh sāday ' yih wuch Dayē-kār ath yiy ḍs <sup>u</sup> wāday	222.
' göbur zanmas tē-nish āmot <sup>u</sup> Narāyēn ' war <sup>u</sup> n <sup>u</sup> chuy Shēshnāguk <sup>u</sup> pāna Lākh'mān	223.
' Baruth Shētruñg gömāt <sup>1</sup> shēr-kha-takras ' chēh Sītā pāna āmūts <sup>u</sup> būm zanmas	224.
' Kashēph chukh pāna, Aditī chēy Kusalyā ' barun <sup>u</sup> chuy dēn karun <sup>u</sup> chuy zanma-tyāgāh	225.
' kor <sup>u</sup> wa taph wārayāh ḍg <sup>u</sup> nas hum <sup>u</sup> wa pān ' wadān ḍs <sup>u</sup> Aditī tōthyōs Nārān	226.
' yun <sup>u</sup> ḍsus pāna tām <sup>1</sup> autār dōrun ' karith khēy rākhēsan Rāwun chuh mārun <sup>u</sup>	227.
' taway bāpath suh sampon <sup>u</sup> pāna wan-wās ' hīta Sītāyē-handi Lankāyē kari dās'	228.
' tithay rāzas sapon <sup>u</sup> darham ta barham wadan wārāh ta sampon <sup>u</sup> gāsh tas kam	229.

## 14. THE STORY OF ŚRĀVANA.

dapan dōha aki path-kun wan gamot <sup>u</sup> ḍs <sup>u</sup> tatiy bōna pāpa-dashi-sūty atha-shēr gōs	230.
pakan az-dūri tām <sup>1</sup> bōna ḍīth <sup>0</sup> tshāyāh gumān tas yiy sapon <sup>u</sup> kūh-kyāh balāyāh	231.
tulun tarkash dyutun tas tīr dōrith tshunun tām <sup>1</sup> bē-khabar rēsh <sup>1</sup> -zāda mōrith	232.
wuchun rēsh <sup>1</sup> -bālukhāh akh pōñ <sup>u</sup> sāran tamis tami tīra-sūty zakhmī gayēs tan	233.
wadan won <sup>u</sup> nas, ' wanum wōñ kyāh karan tim ' panun <sup>u</sup> bab möj <sup>u</sup> nābīnā gamāt <sup>1</sup> chim	234.
' tāh gatsh tāñ pāna zan bōy gōs dikh trēsh ' timan ada bāv tas kyāh āv darpēsh'	235.

## 15. DAŚARATHA'S LAMENT.

236-248

tithay gav rāza pānas-nishē ti nīrāsh  
timan-nishē trēsh hēth gav zan panun<sup>u</sup> gāsh 236.  
lāgis tim shāna sārani, 'tsīr<sup>1</sup> kētha ākh'  
badal zōnukh ta jigaras samponukh cākh 237.  
pryutshukh tas, 'cīlukh ts<sup>u</sup>h kus ās<sup>1</sup> kyāh chih dēshan  
'achēn-hond<sup>u</sup> gāsh asē kot<sup>u</sup> gav pozuy wan' 238.  
wanun<sup>u</sup> yāmath timan hyot<sup>u</sup> tām<sup>1</sup> panun<sup>u</sup> pāph  
wasith pēy dōnaway tas yi yutukh shāph 239.  
' " gōbāra gōbāray " karan yot<sup>u</sup>-tām galiy pān  
' tasond<sup>u</sup> darshun wuchun rūz<sup>1</sup>nay tsē armān' 240.  
tithis rāzas badal sampon<sup>u</sup> na tyuth<sup>u</sup> shāph  
ts<sup>u</sup>h kar vētsār wōñ wātā karon<sup>u</sup> pāph 241  
wanani log<sup>u</sup> nāla trāwan bāka lāyān  
' jigaras dādi-sastis zan shrāka lāyān 242.

## 15. DAŚARATHA'S LAMENT.

(Metre Irregular. Based on *Ramal*, - u - - x 4.)

' wāndayō mañē bōh pādan  
' tshāḍathō Rāmarādan 243.  
' Vētsār-nōg<sup>1</sup> wati lāray  
Nūnarāk<sup>1</sup> nāla prāray 244.  
' Krēkanadiyē-kun dimay kan  
' tshāḍathō Rāmarādan 245.  
' wāndayō mañē bōh pādan  
' tshāḍathō Rāmarādan 246.  
' achēn-hāndi gāshē myānē  
' khōsh-yiwawāni nundabānē  
' kōl<sup>1</sup> rōv<sup>u</sup> mē hiyē-tan  
' tshāḍathō Rāmarādan 247.  
' kashē tīr lōy<sup>u</sup>tham mē  
' lásh<sup>1</sup> chēm nari-nērē  
' Ashiphēr<sup>1</sup> zan mē harēm tān  
' tshāḍathō Rāmarādan 248.

‘ Mahölist.i-kun yimayō		
‘ Haramökha wān <sup>1</sup> dimayō		
‘ Hamsadwār gatshith raṭay wan		
‘ ‘ tshāḍathō Rāmarādan	249.	
‘ ts <sup>2</sup> h rūd <sup>3</sup> ham kath sh <sup>4</sup> yē		
‘ Kōlasara <sup>1</sup> wōṭh bōl <sup>5</sup> lāyē		
‘ Gangabāl <sup>1</sup> yun <sup>6</sup> chuh ādan		
‘ tshāḍathō Rāmarādan	250.	
‘ wandayō mañē bōh pādan		
‘ tshāḍathō Rāmarādan’	251.	
(Metre, <i>Hazaj</i> , ˘ - - - , ˘ - - - , ˘ - - - .)		
wanani log <sup>7</sup> rāza yāñ ahwāl būzun		
karani log <sup>7</sup> zōr <sup>8</sup> pananis Yishōras-kun	252.	
wodun wārāh ta jāman kārin pāray		
wanani log <sup>7</sup> , ‘ kyāh-sanā kati gōs awārāy	253.	
wanani log <sup>7</sup> rāza yāñ ahwāl būzun		
karani log <sup>7</sup> zōr <sup>8</sup> pananis Yishōras-kun	254.	
wanani log <sup>7</sup> , ‘ Darmarāzan karma yiy lyūkh <sup>9</sup> ’		
gayēs say hān <sup>2</sup> Kusalyāyē-nish nyūkh	255.	
dopus tami tōra, ‘ kür <sup>10</sup> tham kyāh tsē nīkī		
‘ yih kēh ḍsuy tih push <sup>11</sup> rōwuth tsē Kīkī’	256.	
‘ achēn-hond <sup>12</sup> gāsh ḍsum Rāma-autār		
‘ kaḍith tshun <sup>13</sup> tham ta kyāh wol <sup>14</sup> tham zinday nār’	257.	
wodun tas-kun, ‘ ts <sup>2</sup> h wantam chum patyum <sup>15</sup> sāth		
‘ tyuthuy buth <sup>16</sup> khoṭ <sup>17</sup> nam yuth <sup>18</sup> bōh dēshēn na zāth’	258.	
parani log <sup>7</sup> ‘ Rāma Rāma’ sub <sup>19</sup> ha tā shām		
wodun rātas sūrē khot <sup>20</sup> lobu na ārām	259.	
sapon <sup>21</sup> bē-hōsh takht-ō-tāj trōwun		
wuḍith gav pōpiyēn nidarshēn hōwun	260.	
wadan wārāh zi samsārāh riwān ḍs <sup>22</sup>		
dapan, Kīkiyē dil bōnā khōshēy bōs <sup>23</sup>	261.	

1 V.l. *Brahmasara*.2 V.l. *gayēs hiy hāyē Kn'*.

## 17. THE INTERVIEW.

262-274

## 16. THE RETURN OF BHARATA.

Baruth Shētruñ mātāmāl chih gömāt <sup>1</sup>		
gayēkh shēch <sup>1</sup> tim ti āsān. yūr <sup>1</sup> āmāt <sup>1</sup>		262.
Baruth Shētruñ mālini māganōwun		,
jigar mutsarith tīman ahwāl bōwun		263.
wodun Baratan sēthāh ḍsus na cāray		
‘marith gav mōl <sup>u</sup> kati mēlēm dubāray’		264.
dapan, tām <sup>b</sup> mājē-pēt̄h wārāh nañēr won <sup>u</sup>		
kabilay-khōta tas zyādā tatiy won <sup>u</sup>		265.
karēn dēwānagiyē sīnas dyutun cākh		
sēthāh Kikiyē-pēt̄h sapon <sup>u</sup> gazabnākh		266.
wodun wārāh ta Kusalyāyē-nish tsāv		,
wadan won <sup>u</sup> nas, ‘yih kām <sup>1</sup> tshun <sup>u</sup> mōsaman wāv		267.
‘wanum poz <sup>u</sup> kyāh sapon <sup>u</sup> na-ta wuñ khēmay vēh’		
dopus tami, ‘tāthi göbarō brōṭha-kani bēh’		268.
dōnawān <sup>1</sup> kala hēth tami lalanōvin		
jigar mutsarith timan sūrākh hövin		269.
wanun <sup>u</sup> hyot <sup>u</sup> nakh, ‘lasiv tōh <sup>1</sup> ḍs <sup>1</sup> nawa āy		
‘mē chēm tas Rāma-tsandrani nish tuhünz <sup>u</sup> māy		270.
‘wuchiv wōñ kyāh tithis rāzas banith āv		
‘dyutun zuv zēvi-pēt̄h hēth göbara-sond <sup>u</sup> nāv		271.
‘khabar chyā Rāma-tsandran būz <sup>u</sup> yā nay		
‘Dāndakh-wan-manz chuh tām <sup>1</sup> roṭ <sup>u</sup> mot <sup>u</sup> makānay’		272.

## 17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accental.)

achiv lag <sup>1</sup> rath haranē		
Rāma Rāma lag <sup>1</sup> paranē		273.
shēra-pēt̄h tāj trōwukh		,
tani jāma mutsarōwukh		
Baruth rāza māganōwukh		
‘Rāma’Rāma lag <sup>1</sup> paranē		274..
		21

shāpas kēh na yēlāj  
 ' Baratō shēri dyuv·tāj  
 ' mōl<sup>u</sup> gathith möj<sup>u</sup> kariy rāj '  
 Rāma Rāma lāg<sup>i</sup> paranē

275.

samith āv sōr<sup>u</sup> kabilay  
 waññāhas zār ta villay  
 ' kālas kēh na hilay '  
 Rāma Rāma lāg<sup>i</sup> paranē

276.

Kikī lūj<sup>u</sup> wadanē  
 buthis lūj<sup>u</sup> rab ladanē  
 ' brōth kyāh gav mē manē '  
 Rāma Rāma lāg<sup>i</sup> paranē

277.

Sumitrā lūj<sup>u</sup> wadanē  
 zōra lūj<sup>u</sup> nāla dinē  
 ' bōd phēri yiy sapanē '  
 Rāma Rāma lāg<sup>i</sup> paranē

278.

Kusalyā āyē nālan  
 ' sōmbul korun dōn gulālan '  
 dopun, ' tan nāra zālan '  
 Rāma Rāma lāg<sup>i</sup> paranē

279.

Kusalyāyē dop<sup>u</sup> timan dōn  
 ' hyor<sup>u</sup> khotū kina woth<sup>u</sup> bōn '  
 Sumitrāyē dop<sup>u</sup> yih, ' phür<sup>u</sup> sōn '  
 Rāma Rāma lāg<sup>i</sup> paranē

280.

shōr gav āsmānas  
 būmi-kamph wōth<sup>u</sup> jahānas  
 rāza khot<sup>u</sup> pēth vimānas  
 Rāma Rāma lāg<sup>i</sup> paranē

281.

tasith āv sōr<sup>u</sup> ālam  
 Kikīyē-pēth korukh zam  
 kālas kyāh tamyuk<sup>u</sup> gam  
 Rāma Rāma lāg<sup>i</sup> paranē

282.

Shēturgun cākh dith drāv  
 bōzana kēh na tas āv  
 wadan, ' pēv mōsaman, wāv '  
 Rāma Rāma lāg<sup>i</sup> paranē

283.

## 17. THE INTERVIEW.

284-292

Barath-rāza drāv lāran  
achiv-kin<sup>1</sup> rath chuh hāran  
Danḍakh-wan wōt<sup>u</sup> tshāran  
Rāma Rāma lāg<sup>1</sup> paranē . 284.  
wuchun yěli šurē-rūpas  
grahana-sūty goṭ<sup>u</sup> zan tas  
kōṭhēn-tāñi woth<sup>u</sup> mot<sup>u</sup> mas  
Rāma Rāma lāg<sup>1</sup> paranē 285  
wuchun yěli māl<sup>1</sup>shē-khānay  
horun osh<sup>u</sup> dāna-dānay  
pyēmāt<sup>1</sup> zan ās<sup>u</sup>mānay  
Rāma Rāma lāg<sup>1</sup> paranē 286.  
Baratan yěli suh vih dýūth<sup>u</sup>  
wasith pěv yāñi pathar byūth<sup>u</sup>  
dýutun pādan tamis myūth<sup>u</sup>  
Rāma Rāma lāg<sup>1</sup> paranē 287.  
dopus tām<sup>1</sup> Rāma-zīwan  
' Barata kyāzī chukh ts<sup>u</sup>h riwan  
' kot<sup>u</sup> chukh ts<sup>u</sup>h yōr yiwan '  
Rāma Rāma lāg<sup>1</sup> paranē 288.  
' babañ mājē kor<sup>u</sup> mē bēdād  
' wuchum kyāh chuh yih rōdād  
' moṭh<sup>u</sup>sakh kīna wuñē chusakh yād '  
Rāma Rāma lāg<sup>1</sup> paranē 289.  
Baratan hāl won<sup>u</sup>nas  
wasith pěv zāph on<sup>u</sup>nas  
dopun, ' kām<sup>1</sup> korus bē-kas '  
Rāma Rāma lāg<sup>1</sup> paranē 290.  
' dōkh dōd<sup>1</sup> sakth tsölin  
' pazanāk<sup>1</sup> wākh pölin  
' dōh yěli nakha wōlin<sup>1</sup>'  
Rāma Rāma lāg<sup>1</sup> paranē 291.  
babas-pět<sup>h</sup> nāla trōw<sup>u</sup>n  
dōd<sup>1</sup>lad mandachōwun  
bōyis, tih hāl bōwun  
Rāma Rāma lāg<sup>1</sup> paranē 292.

‘ kus hēki vyād kōsith  
 ‘ yih ôsum suh zinda ösith  
 ‘ bōh nō wōñ tōr hēkay yith ’  
 Rāma Rāma lāg<sup>1</sup> paranē 293.

‘ Baratō gatsh ts<sup>h</sup> nağar-kun  
 ‘ Kusalyā yūr<sup>1</sup> sōzun  
 mē nō wōñ tōr chuy yun<sup>u</sup> ’  
 Rāma Rāma lāg<sup>1</sup> paranē 294.

gaṭa yeli sūr<sup>u</sup> phōl<sup>u</sup> gāsh  
 sūrēn ti trōw<sup>u</sup> prakāsh  
 Baratas sūr<sup>u</sup> yinūc<sup>u</sup> āsh  
 Rāma Rāma lāg<sup>1</sup> paranē 295.

achiv lāg<sup>1</sup> rath haranē  
 Rāma Rāma lāg<sup>1</sup> paranē 296.

18. RĀMA CONSOLES KAIKĒYĪ AND BHARATA, AND MAKES OVER HIS SANDALS TO THE LATTER. RĀMA PERFORMS DAŚARATHA'S FUNERAL RITES.

(Metre, *Hazaj*, ~—~, ~—~, ~—.)

gayēs Kiki Baruth hēth wān'nas zār  
 ‘ ts<sup>h</sup> bakhcum chēs gamūts<sup>u</sup> pāpan gīriphṭār 297.

‘ khabar kēh chēm na tati bōzana na kēh ām  
 ‘ sapon<sup>u</sup> dil sōkhta bāzāh pōkhta gōm khām 298.

‘ dits<sup>u</sup>m pānay barith gardan ba-shēmshēr  
 ‘ dopus pānay zuwas pananis, “ nēbar nēr ” 299.

‘ dapan chēs wōñ, “ zamīnas-tal gūtsh<sup>u</sup>m jāy ”  
 ‘ chēsay pālūñ<sup>u</sup> ts<sup>h</sup> kētshāh karta wōpāy ’ 300.

asan won<sup>u</sup>nas, ‘ ts<sup>h</sup> gatsh chēkh myōñ<sup>u</sup> mātā  
 ‘ kunuy lyukh<sup>u</sup> kyāh ts<sup>h</sup> Kiki kyāh Kusalyā 301.

‘ ts<sup>h</sup> kēh dōkh bār'zi na yimi tsalana myānē  
 ‘ Dayēn lyūkh<sup>u</sup>mot<sup>u</sup> mē ôsum karma-lānē 302.

‘ ts<sup>h</sup> yot<sup>u</sup>-tāñ zinda chēkh tot<sup>u</sup>-tāñ mē chēm māy  
 ‘ marith ös'nay tsē Waikunṭhas andar jāy ’ 303.

18. RĀMA PERFORMS DASHRĀTHA'S FUNERAL RITES. 304-311

tasünz<sup>u</sup> lilā sējhāh yēli pāna bñz<sup>u</sup>n  
sapon<sup>u</sup> khōsh khōsh karith phīrith sa sñz<sup>u</sup>n 304.

dilāsāh dith Baruth sūzun ba-khānay  
athas-kēth khrāv hēth sāmpoñ<sup>u</sup> rawānāy 305.

kür<sup>u</sup>n yüts<sup>u</sup> kāl tñmath khrāv rājē  
rachēn zan zuv panun<sup>u</sup> tām<sup>1</sup> òra-mājē 306.

dapan, yēli Rāma-juv āwāra sampon<sup>u</sup>  
wanani log<sup>u</sup> grāwa sārēy Lākh'manas-kun 307.

prakh<sup>o</sup>t<sup>u</sup> tās<sup>1</sup> rāza shrādaki dōha yiwān ôs<sup>u</sup>,  
purōhith hēth tamis āpyā diwān ôs<sup>u</sup> 308.

dōhāh akh sōponus dyut<sup>u</sup>nas na darshun  
khūts<sup>u</sup>s tsakh Darmarāzas kahari sampon<sup>u</sup> 309.

yōdas gav tīr dith Takhakas hyotun jān  
kür<sup>u</sup>n tati Darmarāzūn<sup>u</sup> kōm<sup>u</sup> āsān 310.

tamiy dōha pitrulūkuk<sup>u</sup> sōth<sup>u</sup> gāndith āv  
pitar qishith kriyā-karmūc<sup>u</sup> thüv<sup>u</sup>n nāv 311.

ARANYA KAND.

19. THE MEETINGS WITH AHALYĀ, AGĀSTYA, AND JĀTĀYU. THE EPISODE OF THE OROW.

Ahalyā shāpa-nishē yōsa mōkalōv <sup>u</sup> n punim <sup>u</sup> -tsandrama hish <sup>u</sup> Sītāyē hōv <sup>u</sup> n	312.
Agasty qyūthun tamis-nish byūth <sup>u</sup> yūts <sup>u</sup> kāl pryutshun tas tām' wonus sōrūy panun <sup>u</sup> hāl	313.
wuchun tāth <sup>u</sup> parbatas-pēth jānawārāh dopun Lākh <sup>u</sup> man-juwas, 'ath kyāh chuh cārāh'	314.
tulun tarkash dopun, 'tas yān dimas tīr' tatly tas jānawāras wāsanā phir <sup>u</sup>	315.
ba-zōrī pāna pādan-pēth paran pyōs dapan, suy jānawar yāgar-pachin ḍs <sup>u</sup>	316.
Jaṭāyū nāv ḍsus khōsh timan āv hyotukh pānas-sūtin kor <sup>u</sup> has sēthāh bāv	317.
pakan gay tān lobukh akh r <sup>o</sup> t <sup>u</sup> makānāh bahārā tāza dilkash bōs <sup>u</sup> tānāh	318.
bihith <sup>u</sup> Sītā ba-gulshēn paida gav kāv pakan lāb <sup>u</sup> lāb <sup>u</sup> tamis Sītāyē-nish āv	319.
dyutus tām <sup>u</sup> Rāma-tsandran darbi-hond <sup>u</sup> kān -korun sōr'say jahānas hāl-i-hairān	320.

20. THE REPULSE OF SŪRĀNĀKHĀ.

Danḍukh-wan-manz rūt <sup>u</sup> kh ökh <sup>u</sup> r <sup>u</sup> bēhan-jāy dōhāh akh rōṭasāh lārān totuy āy	321.
wučhun yēli Rāma Lakh <sup>u</sup> man blyē sa Sītā wasith pēyē shēra-kin <sup>u</sup> trōv <sup>u</sup> n tētanā	322.
karith r <sup>o</sup> t <sup>u</sup> vish wuchith Sītāyē roṭ <sup>u</sup> gam -dopun, 'māṭ <sup>u</sup> rith nimas bartā dimas bram'	323.
dopus tām <sup>u</sup> Rāma-tsandran, rach panun <sup>u</sup> dil 'dōyum" nēth <sup>u</sup> r karūn <sup>u</sup> asē-nish chuh mushkil	324.

21. ŚŪRPAṄAKHĀ COMPLAINS TO RĀVANA. 325-339

‘na-tay gatsh Lākh'manas ahwāl bāwus  
‘tagiy yuth<sup>u</sup> tyuth<sup>u</sup> panun<sup>u</sup> lōcēr ts<sup>h</sup> hāwus 325.

‘wariy yōdwai ts<sup>h</sup> Lākh'man tas chuh ḥāsān  
‘dapiy, yōdwai ts<sup>h</sup> yēch ada rach panun<sup>u</sup> pān<sup>u</sup> 326.  
tih būzīth Lākh'manan kor<sup>u</sup> tas namaskār  
dopun bōyis, ‘amis kar yili mē-sūty wār 327.

‘ts<sup>h</sup> chukh rāzā pariy yōdwai warahan  
‘akhāh chēyē sa trōvith byākh karahan<sup>u</sup> 328.

tyuthuy būzīth sa rōṭas āyē dar-jōsh  
dopun Lākh'man-juwas, ‘chukh-nā karan hōsh 329.

‘ma phir gardan dapan chuy zyuṭh<sup>u</sup> barādar  
‘ts<sup>h</sup> yōdwai bēkha-dōlath chēy mē-sūty kar 330.

‘pari chēs kēh na r<sup>u</sup>y rōṭas na chēs pūnz<sup>u</sup>  
‘ganīmath zānta ḥy ts<sup>h</sup> dārī-kin<sup>u</sup> ünz<sup>u</sup> 331.

wōdāñē wōtsh<sup>u</sup> yāñ hētin vih-hih<sup>u</sup> hāwān<sup>u</sup>  
tsasani lāg<sup>u</sup> tim asani lāg<sup>u</sup> bōy<sup>u</sup>-bārān<sup>u</sup> 332.

wanani lūj<sup>u</sup> Shūrpanakh, ‘yith kyāh chuh cāray  
‘bōh zōj<sup>u</sup>nas Rāma-tsandran lōla-nāray<sup>u</sup> 333.

dopun, ‘yot<sup>u</sup>-tāñ na Sītā wōñ bōh māran  
‘sa mōrith āsanam yim pata mē lāran<sup>u</sup>  
‘tih chwā poz<sup>u</sup> yim kathan myāñēn thūwan kan<sup>u</sup> 334.

korun vēkhtsār tiy wuch<sup>u</sup> yēli Lākh'manan  
tatiy tsūt<sup>u</sup>nas nast ti dyut<sup>u</sup>nas cākh jäman 335.

21. ŚŪRPAṄAKHĀ COMPLAINS TO RĀVANA.

dapan, bōna ḥs<sup>u</sup> tas zyuṭh<sup>u</sup> bōy<sup>u</sup> Rāwun  
tsalith gayē tas hyotun ahwāl bāwun 336.

wonun wati Khar-dēwas lāran yōdas āv  
wuchun buth<sup>u</sup> Rāma-tsandrun<sup>u</sup> zan na zāyāv 337.

wanani lūj<sup>u</sup> Shūrpanakh tas Rāwanas yiy,  
‘mē nay phār'yād bōzakh pāph myōn<sup>u</sup> chiy 338.

‘shōngith ḥs<sup>u</sup>s manōshyāh gāl dinē ām  
‘tsalith āyēs mē dop<sup>u</sup>, “lagi Rāwanas pām” 339.

<sup>1</sup> This line is omitted in most MSS., but is necessary for the sense.

‘Kharas bōwuńi suh tām <sup>1</sup> pōwvm ba-yēkh-tir	340.
‘lūj <sup>2</sup> s kami zāla wōń kas bāwa yih sīr	
‘wanan chis nāwa sōriy Rāma-autār	341.
‘wanas-manz yith karān asōran chuh sāmāhār	
‘mahā-sōndarāh wanay kyāh tas chēh rūpīth	342.
‘sōrga-lūkas-andar Yindran na mā dīth <sup>2</sup> ’	

## 22. RĀVANA AND MĀRICA.

tih būzith Rāwanas sōpon <sup>2</sup> badal-rang	343.
khanani log <sup>2</sup> gang gayēs tath-manz panūn <sup>2</sup> zang	
wōthith ākōsh <sup>1</sup> gav tshōdun suh Mōrinj	344.
khēmot <sup>2</sup> yēm <sup>1</sup> Rāma-tsandrun <sup>2</sup> tīr-i-hōrinj <sup>2</sup>	
wuchun tām <sup>1</sup> ḍs <sup>2</sup> hyot <sup>2</sup> mot <sup>2</sup> jēnda bar-tan	345.
tih dīshith Rāwanas düz <sup>2</sup> nāra han-han	
wanani log <sup>2</sup> tas, ‘mē wantam kyāh gayōy <sup>1</sup> hāl	346.
‘shikast āyōy <sup>2</sup> tē kami āphūts <sup>2</sup> woluy nāl	
‘buḍith kyāh goy <sup>2</sup> kyāh yuth <sup>2</sup> zanm prōwuth	347.
‘tē kēh ḍsuy na Rāwun mandachōwuth’	
dapus tām <sup>1</sup> , ‘Rāma-tsandrun <sup>2</sup> tīr yēna ām	348.
‘tatiy-pēṭha lūb prath-cizuk <sup>2</sup> manas drām’	
dopus tām <sup>1</sup> Rāwanan, ‘wōń kyāh chuh tadbīr	349.
‘korus bō-ti Rāma-tsandran sakth dilgīr	
‘korun yōd wārayāh Khar-dēv mōrun	350.
‘rūt <sup>2</sup> n tām <sup>1</sup> Shūrpanakh tas sīna sōrun	
‘dōyim <sup>2</sup> sōndarāh chēh tamisay bāgi āmūts <sup>2</sup>	351.
‘khabar chyā pōpiyēs kas āsi zāmūts <sup>2</sup>	
‘tithis <sup>2</sup> vörögiyēs dīts <sup>2</sup> tīth <sup>2</sup> parī kām <sup>1</sup>	352.
‘gāndīth kūn <sup>2</sup> kōli tawa-nish kōna tshuń <sup>2</sup> tām <sup>1</sup>	
‘sarv-i-kad khōsh-yivūn <sup>2</sup> bāgūc <sup>2</sup> yēmb <sup>2</sup> r-zal	353.
‘kancau būz <sup>2</sup> m amā chēm zan achēn-tal	
ba-jinsan tan wanān yitha chēy achē-pōsh	354.
‘kandēn-pēṭh jāy shūbyā tas t <sup>2</sup> h kar hōsh	

<sup>1</sup> V.l. *gowuy*.<sup>2</sup> V.l. *ōwuy*.

## 23. THE RÍPI OF SÍTÁ.

355-369

‘ chih kōsam-pōsh-hih! tām<sup>1</sup>-sānd<sup>1</sup> atha-khōr  
 ‘ chih tim trēy zān<sup>1</sup> ts<sup>2</sup>h gānz<sup>2</sup>rāwukh chih mā tsōr ’ 355.

dopus tām<sup>1</sup> tōra phīrith, ‘ chuy-na mōlyūn  
 ‘ mě chum mōlūm tēli ylli os<sup>2</sup> mōsum ’ 356.

‘ gīndan dyut<sup>2</sup>nām tyuthuy tīrāh chēh kyāh kath  
 ‘ achiv wuch wuñē zakhman chum pakan rath ’ 357.

zakh<sup>2</sup>m hōwun pāth<sup>2</sup>ras-pēth pān trōwun  
 wodun wārāh tamis ahwāl bōwun 358.

‘ suh āmot<sup>2</sup> āsi wuñ-kēn dar-jawōnī  
 ‘ pazyā barbād diñ<sup>2</sup> yish<sup>2</sup> zindagōnī ’ 359.

dopus tām<sup>1</sup> Rāwanan phīrith zi, ‘ tadbīr  
 ‘ tagiyēy kēh ma kar yith kāmē takhsīr ’ 360.

‘ ts<sup>2</sup>h chukh gamkhār zi kartam cāra-sözī  
 ‘ yitam sūtin yiman wuñ hēth ba-bözī ’ 361.

‘ ts<sup>2</sup> chuy mañi Rāma-tāndras vih suh hāwun<sup>2</sup>  
 ‘ yiyiy lāran tyuthuy gāthi tambalāwun<sup>2</sup> ’ 362.

dopus tām<sup>1</sup>, ‘ tati yōdwai sās Rāwan  
 ‘ jamā yin kar zi nin Sítā yēti Lākh<sup>2</sup>man 363.

‘ tshoruy nāwāh panun<sup>2</sup> mā mandachāwakh  
 ‘ pozuy won<sup>2</sup>may ts<sup>2</sup>h rājuth rāwarāwak<sup>2</sup> ’ 364.

dopus tām<sup>1</sup> tōra, ‘ wuñ mārathl ba-shēmshēr  
 ‘ t<sup>2</sup>kān pakh chus bōh gōmot<sup>2</sup> rājē-nish sēr ’ 365.

wanani Mōrinj log<sup>2</sup>, ‘ yōdwai yih mārēm  
 ‘ narukh būgun<sup>2</sup> dinam rākhēs-prakrēth chēm 366.

‘ mě yōdwai Rāma-juv mārēm diyēm kān  
 ‘ paran gātha “ Rāma Rāma ” athi yiyēm jān ’ 367.

tīh būzith Rāma-nāv manazkin<sup>1</sup> gayēs rāy  
 dopun, ‘ dēwā Vishnu-bawanas-manz diyēm jāy ’ 368.

## 23. THE GOLDEN DEER. THE RAPE OF SÍTÁ.

pakān gay war<sup>2</sup>n badalōvith Dāñdakh-wan  
 wuch<sup>2</sup>kh Sítā bībith dīt<sup>2</sup>kh ba-gulshēn 369.

naazar tröv <sup>u</sup> n wachun tami jānawārāh tilāvūc <sup>u</sup> tan ba-gardan mōkta-hārāh	370.
dopun, tas Rāma-tsandras-kun, 't <sup>u</sup> kan nēr 'khanjāra yā tīra mātun yā ba-shēmshēr'	371.
tamis dīshith sapūñ <sup>u</sup> kālēhāh sa bētāb sapūñ <sup>u</sup> yitha nāra-sūtin khām sīmāb	372.
dapyōv tām <sup>1</sup> Rāma-tsandran Lākh'manas-kun, 'chuh Rākhyos <sup>u</sup> jānawar kūh kyāh chuh dēshun <sup>u</sup>	373.
t <sup>u</sup> h bēh yiti rōch <sup>1</sup> Sītā chēy hawālay 'bōh yot <sup>u</sup> -tāmath amis nīth pōst wālay'	374.
tolus Mōrinj tas-pata gav suh lāran kađith gari nyūn lōgun kōha-sāran	375.
ba-tundī tīr lōyith sakth pōwun maran-vizi rākhēsan bōna nāla tröv <sup>u</sup> n "	376.
tamiy kraki-sūty rākhēsan gūj <sup>u</sup> zi bun'yād dyutun yēli rākhēsan 'Lākh'mana' karith nād	377.
tyuthuy būzith sa Sītā lūj <sup>u</sup> wadanē horun osh <sup>u</sup> nār gond <sup>u</sup> nas hiyē-tanē	378.
dopun tas Lākh'manas-kun, 'gatsh t <sup>u</sup> h lārān 'kariv, kath bōy <sup>u</sup> -hyuh <sup>u</sup> bōy <sup>u</sup> chuy tshāđān'	379.
dopus Lākh'man-juwan, 'bēh, chēkh t <sup>u</sup> h mōsum 'tē kar chuy rākhēsan-hond <sup>u</sup> vīh mōlum	380.
'dōyum <sup>u</sup> kar Rāma-juv diyi yūt <sup>u</sup> phār'yād 'trēyum <sup>u</sup> kar kaīsi-hond <sup>u</sup> tati jāy-ē-yimdād	381.
'chuh tsūryum <sup>u</sup> rōz bēgam kyāh chuh talwās 'zī tshūn <sup>u</sup> nas pōst wōlith yūr <sup>1</sup> hēth ās'	382.
dopus tami tōra, 'kath gānzs'rāv mushkil 'mē zōnum chuy khayāl-i-khām dar-dil	383.
'gōđāñ yim ūra-bāyēn-hānd <sup>1</sup> chih atwār 'dōyum <sup>u</sup> āsiy mē dīshith dil giriptār	384.
'trēyum <sup>u</sup> trāvun <sup>u</sup> tē bōy <sup>u</sup> lās'nay Shētrurğun 'yīh tsūryum <sup>u</sup> cāra kyāh ūsuŷ suh ḫushman	385.

‘apoz <sup>u</sup> chuy yuth <sup>u</sup> na ami rāyē, wāra rāwakh	
‘suh trövith nāv tām <sup>l</sup> -sond <sup>u</sup> mandachāwakh	386.
‘bōh māray pān vēh khēmay tsally zāg ’ tih būzith Lākh'manan pēt <sup>h</sup> hyot <sup>u</sup> dilas dāg	387.
tsātith jāmay wadūn tsāv jangalan-kun sapon <sup>u</sup> paidā suh' Rāwun jūg <sup>l</sup> lōgun	388.
angan basmāh malith āgan-andar tsāv athas-kēth āsa hēth öhī karān āv	389.
alakh-krakh lōy <sup>u</sup> nas lāran nēbar drāy dapyōnas, ‘dān dim Rāmas lagiy āy ’	390.
dopus tami, ‘gōm wan günd <sup>u</sup> nam dilas rēh ’ dopus tām <sup>l</sup> , ‘wōth t <sup>h</sup> kān Lankāyē-pēt <sup>h</sup> bēh ’	391.
dopus tami, ‘Rāma-tsandrun <sup>u</sup> buth <sup>u</sup> wuchuth nā ’ dopus tām <sup>l</sup> , ‘khōsh gatshakh dīshith ts <sup>h</sup> h Lankā ’	392.
dopus tami, ‘gatsh ts <sup>h</sup> h tath Lankāyē dis nār ’ tih būzith Rāwanan tas hōw <sup>u</sup> vēkhtsār	393
‘ts <sup>h</sup> h chēkh-nā parzanāwān ày <sup>l</sup> gul-andām ‘gōsōn <sup>u</sup> trāwun <sup>u</sup> mē Rāwun chim dapan nām	394.
‘dayā kar wōñ mē-pēt <sup>h</sup> trāwun <sup>u</sup> yih sannyās ‘thaway sīwā karani hūras shurāh sās ’	395.
yih kath būzith tamis Sītāyē gav gash wanan, zan Rāwanas thōwukh karith khash	396.
gōlābas sōsanuk <sup>u</sup> hyuh <sup>u</sup> rang tatiy gav halab-öyīna-hyuh <sup>u</sup> man tas kañē-pēt <sup>h</sup> pēv	397.
chapith Yindrāza gav hēth amrēttūc <sup>u</sup> trēsh Garuḍa-sandi bīma sarpau darbi dyut <sup>u</sup> phēsh	398
tsōdūsh <sup>u</sup> tsandrama Kītan kor <sup>u</sup> awāray vīasith ākāshē pēy sōriy siāray	399.
taway tsandrama Kītan roṭ <sup>u</sup> punim <sup>u</sup> dōh wuchun yēli sūrē woth <sup>u</sup> mot <sup>u</sup> az-sar-ē-kōh	400
na-ṭay bōna dyūṭh <sup>u</sup> sūrēn ‘yiy gatshēm jān dyutun tsandrama mōkalōwun panun <sup>u</sup> pān	401.

wūsh <sup>u</sup> s yēli kāla-gaṭa nētran aśuw <sup>u</sup> pyōs tuj <sup>u</sup> n kēshau raṭith ākōsh <sup>u</sup> hēth gōs	402.
tsalan gav tyūt <sup>u</sup> wāwas wath kür <sup>u</sup> n tang wanan, ākāsh sampon <sup>u</sup> sōsanuk <sup>u</sup> rang	403.
tithay wōth <sup>u</sup> shōr wanakēn jinawāran samith tim āy sōriy pān māran	404.

24. THE BATTLE WITH JĀTĀYU. RĀVANA BRINGS SITĀ TO THE GARDEN IN  
LAṄKĀ.

khabar būzith Jātāyū gav khabardār kaphas phuṭ <sup>u</sup> run ta lāran gav ba-yēkh-bār	405.
punim <sup>u</sup> tsandras wuchun yēli hēth gatshan Kīth dopus tām <sup>1</sup> , 'ōy mrath pāpuk <sup>u</sup> gowuy hīth '	406.
dit <sup>u</sup> n krakh tas, 'wōthuy kyāh yuth <sup>u</sup> andakār ' kawau-bāpath garas pananis dyututh nār	407.
' kür <sup>u</sup> th āwāra kami-bāpath parī-zāth ' rumāh kar sab <sup>u</sup> r labanāwath mukāphāth '	408.
kamī kēh kür <sup>u</sup> na tām <sup>1</sup> tati zōr hövin parau-sūtin pāṭh <sup>u</sup> r-pēth wātanövin	409.
taṭān ḍsukh raṭān ḍsukh panjan-tal kalan dahan narēn wuhan kunuy ṭhal	410.
küd <sup>u</sup> n shēmshēr tsūri løy <sup>u</sup> n sa tas-kun tsāṭin tas par sēṭhāh lācār suh sampon <sup>u</sup>	411.
üñ <sup>u</sup> n sakti tamis Sītāyē won <sup>u</sup> hāl ' amis jānāwaras kētha-pōṭh <sup>u</sup> chus Kāl '	412.
dopus tami, 'rath mathith pal dis ts <sup>u</sup> h dōrith ' yih pal tshuni nēngalith zāniy na lōrith	413.
' patav yēli Rāma-tsandras bāvi ahwāl ' wanith wōbarāvi ada buth <sup>u</sup> hōv <sup>u</sup> nas Kāl '	414.
diwān ḍsus barith ṭal nēngalān ḍs <sup>u</sup> gōbith yēli pēv suh tas ākōsh <sup>u</sup> hēth gōs	415.
nlyēn yēli shēhr-i-Lankā wātanöv <sup>u</sup> n khaṭith tsōñ <sup>u</sup> n raṭith dar-bāg sa thōv <sup>u</sup> n	416.
dyutun phār'yād tēli yēli sakth tyuth <sup>u</sup> ās tuj <sup>u</sup> n gāshēs gaṭa ākāshēs buuul <sup>u</sup> ās	417.

25. SEARCH FOR SITĀ AND MEETING WITH JATĀYU. 418-432

wanani lūj<sup>u</sup>, ' sūrē gōtsara kathī garas gōm  
 ' karith ziwas ti zanmas wakri chum Bhōm ' 418

Shēnaishcar Mīni ashtum<sup>u</sup> jāyē tas byūṭh<sup>u</sup>  
 kaḍun<sup>u</sup> sankāṭh tamis chuy dēn borun<sup>u</sup> krūṭh<sup>u</sup>, 419.

tamis Sītāyē yēli-wulkā dashā āyēs  
 sapūn<sup>u</sup> āwāra tsür<sup>u</sup> y lōn<sup>u</sup>-nyāyēs 420.

Shōkhur tas lōn<sup>u</sup>-tsakruk<sup>u</sup> khōw<sup>u</sup>r<sup>u</sup>-kin<sup>u</sup> byūṭh<sup>u</sup>  
 gatshith pardish tami krēchēr sēthāh dyūṭh<sup>u</sup> 421.

dapan, yēli Rāwanan gil rūṭ<sup>u</sup> sa zālay  
 ün<sup>u</sup>n Mandōdārī kür<sup>u</sup>nas hawālay 422.

dopun tas-kun, ' rachūn<sup>u</sup> tsēy shēn rētan chēy  
 ' karus sīwā ts<sup>u</sup>h yot<sup>u</sup>-tāmath gatshēs lay ' 423.

yih ös<sup>u</sup>y say tamis-nishē ös<sup>u</sup> zāmūts<sup>u</sup>  
 wañāhas, ' Rāwanas mārani āmūts<sup>u</sup> 424.

' lasiyē yih vēwāh karith sōpani wan-wās  
 ' lasiyē tōra yith Lankāyē kari dās ' 425.

tih būzith tami zallas manz-bāg trōv<sup>u</sup>n  
 lūb<sup>u</sup>n yēli biyē dubāray parzanōv<sup>u</sup>n 426.

pryutshun ada tas, ' ts<sup>u</sup>h kām<sup>u</sup> dōda-dām cyōv<sup>u</sup>kh  
 ' rūch<sup>u</sup>kh kām<sup>u</sup> zuv dyutuy yēli māji trōv<sup>u</sup>kh ' 427.

' dopus tami, ' chēs Zanakh-rāzas bōh zāmūts<sup>u</sup>  
 ' chuh pozuy chēs bōh yīpis-sūty āmūts<sup>u</sup> ' 428.

dopukh yēli sīr sōrūy pānawōñī  
 karani lūj<sup>u</sup> ada wuch<sup>u</sup> wuch<sup>u</sup> lēla ta wōñī 429.

wadan Mandōdārī, ' wōlinjē chōkh chum  
 ' wanun chuy byon<sup>u</sup> wanun<sup>u</sup> lāyēkh mē kar chum.' 430.

pāgāh yēli sūrē khot<sup>u</sup> tas zūn pēyē yād  
 athas-kēth hēth wōdañē wōth<sup>u</sup> tēga phōlāā 431.

25. THE SEARCH FOR SITĀ AND THE MEETING WITH JATĀYU.

garaz yēli Rāma-Juv<sup>u</sup> Lākh<sup>u</sup>man yīwan dyūṭh<sup>u</sup>  
 dopun, ' kyāh-tāñ sapon<sup>u</sup>', dōkh<sup>u</sup> dīth pathar byūṭh<sup>u</sup> 432.

wuchani log<sup>u</sup> dūri tām<sup>1</sup> Mōrinj gōlun  
sēthāh sakhtī karith tas pōst wōlun 433.

tulān aki tarapha yāñ ḍsus ba-khanjar  
gatshai biyē tarapha tas ḍsus barābar 434.

dopus tām<sup>1</sup> rākhēsan, 'okuy karum phand  
'zaminas-sūty kijēv-sūtiñ karum band' 435.

dyutun tas shāph, 'gatsh guh<sup>1</sup>-ryūnz<sup>u</sup> sōpon  
'wonuth suli kōna', tāmath wōt<sup>u</sup> Lākh<sup>1</sup>man 436.

dapan, Lākh<sup>1</sup>man-juwan yēli hāl bōwun  
dapan chus, 'phal yēch āwāra sōpon<sup>u</sup>' 437.

pakan gay gul riwan dīthikh diwan nād  
grahon<sup>u</sup> gav tsandramas hēth dād-i-bēdād 438.

wadan gay wān<sup>1</sup> diwan kōhan ta bālan  
prishan gārān gay sub<sup>u</sup>hakēn<sup>u</sup> sitāran 439.

pakan nētrau chakan rath pān māran  
sa gōmūts<sup>u</sup> dāg thövith dōn gulālan 440.

wuchukh dyūthukh Jaṭāyū sakth gamnākh  
pēmot<sup>u</sup> bar-khāk-i-gam jāman kārikh cākh 441.

wūñ<sup>u</sup>n shēch<sup>1</sup> Rāwanūñ<sup>u</sup> sōr<sup>u</sup>y timan-kun  
wanith wōborun zan<sup>u</sup>m tas mōkth sōpon<sup>u</sup> 442.

dyutukh tas dāh matshān-pēt̄h mōkth sōpon<sup>u</sup>  
pakan gay bōy<sup>1</sup>-bārān<sup>1</sup> tim kōhan-kun 443.

## KIŞKINDHYA KANDA.

26. THE MEETING WITH HANUMAT AND SUGRIVA. THE DEATH OF BĀLI.

karith gay cākh jīman khākh bar-sar  
wuchuṛh tathiy kōhas-pēṭh ḍs<sup>1</sup> wādar 444.

timau yēli wuch<sup>1</sup> tulukh yūts<sup>2</sup> nāla phār<sup>3</sup>yād  
dopukh, 'yim dēv chyā kina ādamī-zād 445.-

' kamānāh hēth nakhas-pēṭh yim chih lārān  
' yiman kyāh rōw<sup>4</sup>mot<sup>5</sup> yim kyāh chih tshādān ' 446.

Hanūmānan dopukh, 'kas kyāh chuh mōlum  
' chih sāhēbzāda jōrāh lūk<sup>6</sup> mōsūm 447.

' bōh chus zānan chih yim bārān<sup>7</sup> balāvīr  
' zamīnas-sūty suwān ākāsh chih az-tīr 448.

' samandar tīra-sūty zan gāsa zālān  
' pēwan yim athi dushman tas chih gālān ' 449.

dopukh, ' pritshahōkh gatshith yim yōr kot<sup>8</sup> āy  
mēth<sup>9</sup>r chyā kina shēth<sup>10</sup>r kina yōd karani āy ' 450.

pakan gav pāna Halmot<sup>11</sup> hāl būzun  
sēthāh khōsh gav biyēn paigām sūzun 451.

onun Sugrīv pādan-pēṭh paran pyōs  
dapan, Sugrīv wādaran pād<sup>12</sup>shēh ḍs<sup>13</sup> 452.

kür<sup>14</sup>kh shōdī dīluk<sup>15</sup> gam gōsa trōwukh  
akīs āk<sup>16</sup> pānavūn<sup>17</sup> ahwāl bōwukh 453.

dopus yēli Rāma-tandran hāl-i-Sītā  
wāsith pēv bar-zamīn Sugrīv az-pā 454.

wonun tas-kun, ' tsē chuy bēgāna dushman  
' mē chum dushman sapon<sup>18</sup>mot<sup>19</sup> bōy<sup>20</sup> thav kan ' 455.

dapan, Sugrīv, ' chum zyuṭh<sup>21</sup> bōy<sup>22</sup> Wōli  
' suh gari āsan bōl<sup>23</sup> phēran, bōl<sup>24</sup> bōlī 456.

‘ Māyōvī nōm<sup>u</sup> rākhyusāh ḍs<sup>u</sup> yjts<sup>u</sup> kūr<sup>u</sup>  
‘ nazači-sūtin karān ḍs<sup>u</sup> parbatan sūr 457.

‘ nabūc<sup>u</sup> traṭh zan zarjinas-pět̄h pěwān ḍs<sup>u</sup>  
‘ pěwān yim aṭhi dusluman tim khēwān ḍs<sup>u</sup> 458.

‘ khēyēn yēli wārāyāh badrāh suh sōpon<sup>u</sup>  
‘ karani log<sup>u</sup> āz<sup>u</sup>mōyish wādaran-kun 459.

‘ üñ<sup>u</sup>n tsakh Wōliyēs, “ rākhyus bōh māran ”  
‘ gayēs yēkh-bār ás<sup>1</sup> bārān<sup>1</sup> z<sup>u</sup>h lārān 460.

‘ suh gav kamzōr tsol<sup>u</sup> gāras-andar tsāv  
‘ tyuthuy lāryōs Wōli path korun wāv 461.

‘ galis-pět̄h gārakis byūṭhus bōh pānay  
‘ wāh<sup>u</sup>r<sup>1</sup> tati rāth wuchum nēran nishānay 462.

‘ sēṭhāh yēli rath wuchum sōpon<sup>u</sup> namūdār  
‘ gumān iyiy gōm, “ Wōli mūd<sup>u</sup> dar-gār ” 463.

‘ sapon<sup>u</sup> mushkyul<sup>u</sup> dopum, “ kath chēh-na āsān ”  
‘ tulum parbuth dyutum tamikis galis ḫān 464.

‘ wadan phār<sup>u</sup>yād lāyan, “ wāhy Wōli ”  
‘ korum sārēn<sup>1</sup> wazīran hāl hōli 465.

‘ wadān tim pānz<sup>1</sup> ta wādar ḍs<sup>1</sup> yēkh-jāh  
‘ trēyum<sup>u</sup> wār<sup>u</sup>hyāh sapon<sup>u</sup> tām gav suh paidāh 466.

‘ dopun, “ mōrum suh yēli gāras-andar tsāv  
‘ “ dyutum tas ḫāna dōn wār<sup>u</sup>hēn nēbar drāv 467.

‘ “ nēbar nērahō kawa thow”nam mē ḫānay  
‘ “ nēbar nīrith karan wōñ tāna-tānay ” 468.

‘ yih wōbarōwun wanith gar-bāra hēth gōm  
‘ panüñ<sup>u</sup> ḍsith gayēm paradēn-sūtin kōm<sup>u</sup> 469.

‘ yih kēh ḍsum tib pānas nyūn yēkh-bār  
‘ logum lārani ta mārani tsōñ<sup>u</sup>nam lār 470.

‘ khotus yit<sup>u</sup> parbatas-pět̄h chēs-na kāh bāth  
‘ tshēnēs tēli kala yōdwai wāti yut<sup>u</sup> zāth 471.

‘ dapan, path-kān Dōndōbh dēv mūsh<sup>u</sup> mōrun  
 ‘ tasond<sup>u</sup> rath rūd-hyuh<sup>u</sup> prath jāyē hōrun 472.

‘ Matang rēsh<sup>1</sup> rath wuchith dop<sup>u</sup>, “ kām<sup>1</sup> yih kor<sup>u</sup> pāph<sup>2</sup> ”  
 ‘ sēthāb<sup>3</sup> tsakh khūt<sup>u</sup> tamis ada yiy dyutūn shāph 473. •

‘ lagan<sup>u</sup> yith parbatas-pēth yāñ tasānd<sup>1</sup> pād  
 ‘ diyēs tēli Wōliyēs Yēm-rāza yith nād 474.

‘ taway asē ös<sup>u</sup> kür<sup>u</sup> müs<sup>u</sup> yiti bēhan-jāy  
 ‘ ts<sup>u</sup>h kar wōpāy pādan-tal chapani āy ’ 475. •

dopus tām<sup>1</sup> Rāma-tsandran, ‘ gatsh ts<sup>u</sup>h dis nād  
 ‘ kariv tōh<sup>1</sup> yōd yimay bōh kara yimdād ’ 476.

dopus Sugrīv<sup>1</sup>, ‘ gōda hāwum pānun<sup>u</sup> zōr ’  
 wuchun kranz Dōndōbhun<sup>u</sup> tām<sup>1</sup> lōg<sup>u</sup> tath khōr 477.

ong<sup>u</sup>ji-sūtin korun tath tām<sup>1</sup> yishāray  
 gatshith pēv dūr tath gay pāra-pāray 478.

wañōnas, ‘ yēli suh Wōli zōr hāwān  
 ‘ akīy atha-sūty sath kūl<sup>1</sup> alarāwān ’ 479.

kamān tuj<sup>u</sup> Rāma-tsandran zōr hōwun  
 gilūñ<sup>u</sup>-sūtin suh parboth<sup>u</sup> dūr trōwun 480.

tih dīshith khōsh sapon<sup>u</sup> Sugrīv dil-tang  
 ‘ dopun bōyis, ‘ nēbar-kun nēr kar jang ’ 481.

tithay būzith suh Wōli drāv lārān  
 achiv-kin<sup>1</sup> nāra-wuzamal ös<sup>u</sup> hārān 482.

kalas dyut<sup>u</sup>nas akhāh bē-khōd wasith pēv  
 khomun butarōt<sup>u</sup>-pēth āyēs phaṭith zēv ’ 483.

suh gav phīrith sōkhas ösus-na parwāy  
 wōthith tas Rāma-tsandras-sūty korun nyāy 484.

‘ mē kar ös<sup>u</sup>m khabar chukh yūt<sup>u</sup> kamzōr  
 ‘ mē shānan-pēth loduth biyē trōw<sup>u</sup>mot<sup>u</sup> bōr 485.

‘ apož<sup>u</sup> won<sup>u</sup>tham apazis kan mē thōwum  
 ‘ shōngith dūshman dubārāy wuzanōwun 486. •

‘ts <sup>h</sup> sāhēb-zādā ḫsukh nāz-parward	487.
‘taway dar-wakt-i-mardi drākh nāmard’	
asan w <sup>o</sup> n <sup>u</sup> nas, ‘mē nō zōñ <sup>u</sup> m taphāwath	488.
‘ts <sup>h</sup> -sūty tas Wōliyēs ‘aglī tīt <sup>u</sup> phursath’	
tuj <sup>u</sup> n akh pōshē-mālāh tshuñ <sup>u</sup> nas nōl <sup>u</sup>	489.
t <sup>h</sup> kan sūzun dubāray, ‘yikh-na wōñ khöli’	
dapan Sugrīv, ‘zōraki tīra mōrēm	490.
‘gatshas yēli wōñ suh mā ada ziñda chōrēm’	
dilāsāh dith suh gav biyē lōy <sup>u</sup> nas nād	491.
tih būzith drāv Wōlī dyutun phāt <sup>u</sup> yād	
dapan, Tārāyē won <sup>u</sup> nas, ‘āy <sup>u</sup> pahalwān	492.
‘ma gatsh wuñ-kēn bōh khōtsan chēs hēiyī jān	
‘khabar chyā Rāma-juv mā āsi zāmot <sup>u</sup>	493.
‘ts <sup>h</sup> āsiy pōpiyēs mārani āmot <sup>u</sup>	
‘gulēn gand raz paran pēs gatsh wanus zār	494.
‘wanus, “bakhcum mē āmot <sup>u</sup> chukh ts <sup>h</sup> autār”	
‘Angod <sup>u</sup> chuy gāsh cashman-hond <sup>u</sup> suh sōzun	495.
‘gōnāh bakhciy shēran sōpan tamis-kun	
‘ts <sup>h</sup> nay bōzakh suh nay sōzahan khaṭith rōz	496.
‘gatshiyēy zuv panun <sup>u</sup> won <sup>u</sup> may ts <sup>h</sup> poz <sup>u</sup> bōz’	
tyūtuy būzith sapon <sup>u</sup> Wōlī gazaph-nākh	497.
ba-tundi drāv jāman tām <sup>u</sup> dyutun cākh	
tsalani Sugrīv log <sup>u</sup> yēli gōs suh lāran	498.
roṭun zōgith dopun, ‘yāmath bōh māran’	
wuchun ākāsh-hyuh <sup>u</sup> ganz <sup>u</sup> run panun <sup>u</sup> pān	499.
dyutun tāñ Rāma-śandran zōra tyuth <sup>u</sup> kān	
wasith pēv parbatas-tal sōrma tās gav	500.
wanani log <sup>u</sup> Rāma-autāras, ‘ts <sup>h</sup> kan thay	
‘rochuth nārāard kētha mōruth dilāwār	
‘ts <sup>h</sup> pōpi chukh waran chiy <sup>u</sup> Rāma-autār’	501

‘dyututh tirāh khaṭith rūduy nā yinsāph  
‘mě pāph ḍsum-na kawa pānas hyotuth pāph’ 502.

dopus tām<sup>1</sup> Rāma-tsandrān, ‘lōy<sup>“</sup>may ḍān  
‘taway, böylis niyēth āshēñ tih chwā jān’ 503.

‘koruth<sup>1</sup> aparād yuth<sup>“</sup> tyuth<sup>“</sup> kāh karyā zāth  
‘karan yōdwai wasith pēyi nab ta būtarāth’ 504.

tithay būzith Angod<sup>“</sup> sūzun gāndith gul<sup>1</sup>  
‘yih rāch<sup>1</sup>zēñ wuñ mě pāpāk<sup>1</sup> phal panān<sup>1</sup> tul<sup>1</sup>, 505.

dopun böylis, ‘ts<sup>“</sup>h gari rāch<sup>1</sup>zēñ paran-tal  
‘mě kor<sup>“</sup> yuth<sup>“</sup> tyuth<sup>“</sup> mě wōñ ḍyūṭhum tamyuk<sup>“</sup> phal 506.

wanith wōborun sapon<sup>“</sup> dēha-njshē wōdōsī  
gāndith nār tas sapon<sup>“</sup> tāñ sōrgawōsī 507.

wuchukh nēsh<sup>1</sup>tur khabar angāh nagar gay  
sapon<sup>“</sup> Sugrīv shāh tōthyōs panun<sup>“</sup> day 508.

chuh sath yiy yād rūz<sup>“</sup>s böy<sup>1</sup>-sūnz<sup>“</sup> kath  
onun Angod<sup>“</sup> tamis push<sup>1</sup>r<sup>“</sup>n wazārath 509.

dapan, tas bōna böy<sup>1</sup>-sānd<sup>1</sup> shur<sup>1</sup> gayēs töth<sup>1</sup>  
rūch<sup>“</sup>n tām<sup>1</sup> böy<sup>1</sup>-kākañ mājē-hānd<sup>1</sup> pōth<sup>1</sup> 510.

onun Halmot<sup>“</sup> dits<sup>“</sup>n tas pēshkōri  
(balāvīras lagas pādan bōh pōri) 511.

tshuñ<sup>“</sup>kh Zāmōwanas trāt<sup>1</sup>-māl nōlī  
kūr<sup>“</sup>kh tas mañi mulkūc<sup>“</sup> kuṭawōlī 512.

## SUNDARA KĀNDĀ.

27 THE DISPATCH OF THE SPIES. HANUMAT'S LEAP. HE BEACHES LAṄKĀ.

dapyōnakh lōla-kin<sup>1</sup>, 'shīshēn phiriv may  
' aniv paigām Sītā kōr-kun gay 513.

' niyiv lashkar sūtin yētshi-kin<sup>1</sup> dlyiv tshōh  
' tshandiv samsār sōrūy rāth tay dōh' 514.

asan tim drāy tshādīth āy dīshēn  
wuchukh yith manōshē-lūkan sōr<sup>u</sup>, han-han 515.

dachyun<sup>u</sup> khōwor<sup>u</sup> wuchukh sōrūy pachyum<sup>u</sup> pūr<sup>u</sup>  
tshondukh pātāl gātsh'nakh cēshm-i-bad dūr 516.

patav-lākan timau bōna akh gōphāh dītsh<sup>u</sup>  
wuch<sup>u</sup>kh sūn<sup>u</sup> nīla-kūn<sup>u</sup> gömūts<sup>u</sup> sētshāh krūtsh<sup>u</sup> 517.

atsith tath akh akis-kun thaph karān ös<sup>1</sup>  
pēwan buth<sup>1</sup>-kin<sup>1</sup> wasith tim zan marān ös<sup>1</sup> 518.

wuchukh bāgāh gupith sōrgūc<sup>u</sup> zamīnāh  
palangas-pētsh bīhith akh nāz<sup>u</sup>nīnāl, 519.

sarv-i-kad kōmathāh āshōb-i-ālam  
parīyāh prazalavūn<sup>u</sup> rūpas na kēh kam 520.

karān ös<sup>u</sup> taph shēran gömūts<sup>u</sup> Dayēs-kun  
gamūts<sup>u</sup> r<sup>u</sup>ts<sup>u</sup> wāsanā mīlith payēs-kun 521.

dopukh tas, 'rōv<sup>u</sup> Sītā Rāma-tsandras'  
dopukh tami, 'āch<sup>1</sup> waṭiv wōtiv makānas' 522.

wacēkh yān cēshma mutsarāvēkh wuchukh rang  
kōhistānuk<sup>u</sup> makānāl akh sētshāh tang 523.

wōdōsī gay wuchukh akh tang jāyāh  
mūtsh<sup>u</sup>kh Sītā wōdañē dītsh<sup>u</sup>kh balāyāh 524.

suh yūts<sup>u</sup> bōclī<sup>u</sup> ös<sup>u</sup> tih dīshith naagma tām lōg<sup>u</sup>  
dopun, 'az Yishōran kor<sup>u</sup>nam<sup>u</sup> yutuy bōg<sup>u</sup> 525.

Angud tāmath wanani log<sup>u</sup> Haīmatas-kun,  
‘Hanūmānō yuthuy ḍsuy Jaṭāyun’ 526.

tithay būzith suh jānāwār wasith pēv  
wanani log<sup>u</sup>, ‘pāra kār<sup>u</sup>wam wāra wān<sup>u</sup>tav 527.

timau<sup>u</sup>dōp<sup>u</sup>has, ‘suh kyāh wātiy pozuy wan  
dopukh tām<sup>1</sup>, ‘būz<sup>u</sup>tav tōh<sup>1</sup> thōv<sup>u</sup>tav kan 528.

‘achēn-hond<sup>u</sup> gāsh zan ḍsum lōkot<sup>u</sup> bōy<sup>u</sup>  
‘tsolum trōvith mē tām<sup>1</sup> wōlinjē chōkh lōy<sup>u</sup> 529.

‘z<sup>2</sup>h bārān<sup>1</sup> ḍs<sup>1</sup> zōrāwar pahalwān  
‘zēhan gayē ās<sup>1</sup> karav sūrēs sūtin mān 530.

‘ahankāran tulith niy kor<sup>u</sup> pakjhān wāsh  
‘tyuthuy tuj<sup>u</sup> zōra wuph yuth<sup>u</sup> wōt<sup>1</sup> ākāsh 531.

‘tulun tāpas tatsar sūrēs zi tsakh āyē  
‘dazani lāg<sup>1</sup> par tamis rūd<sup>u</sup>sas bōh tshāyē 532.

‘dādis par tāpa-sūty rūdus na kēh hōsh  
‘zalas kina ağna-jōshēs log<sup>u</sup> suh pampōsh 533.

‘mē ḍsum mōl<sup>1</sup> kor<sup>u</sup>mot<sup>u</sup> nāv Sampāth  
‘Jaṭāyun tās, dapan, mēlēm na wōn zāth 534.

‘tsōdāh shēth waīsi gay yēna yuth<sup>u</sup> mē sampon<sup>u</sup>  
‘wuchān āsam mē lōsan cēshma tas-kun 535.

‘wuchan yēth-kun bōh chus tāth-kun pēwan tāph  
‘bihith chēm tsōn hatan kruhan nazar sāph’ 536.

Hanūmānan wānis tas bōy<sup>1</sup>-sānd<sup>1</sup> kār  
sēthāh tōṭhyōv tamis-pēth Rāma-autār 537.

wonun yāmath tamis tānēth wadun<sup>u</sup> ās  
dōpun, ‘kari-nā mē-pēth tās bōy<sup>1</sup>-sōnd<sup>u</sup> pās’ 538.

parani log<sup>u</sup> ‘Rāma Rāma’ nāv būzun  
wodun yūt<sup>u</sup> lōla-sūtin mōkth sōpon<sup>u</sup> 539.

tithāy pruytsh<sup>u</sup>has timau Sītā wūch<sup>u</sup>th-nā  
dopukh tām<sup>1</sup>, ‘chēwa bihit dar-bāg-i-Lankā’. 540.

lobun Rāma-juv hrēdayē gav m̄škth pānay  
tamis Sītāyē-hond<sup>u</sup> won<sup>u</sup>nakh nishānay. 541.

borukh ānand wādar tim sōkhas bīt<sup>h</sup>  
wuch<sup>u</sup>kā Lankā sōnūc<sup>u</sup>, prawa bōna timau dīt<sup>h</sup> 542.

‘ zalas-manz zan punim<sup>u</sup> tsandrāma chāh kyāh kath  
‘ amā tot<sup>u</sup> wātanuk<sup>u</sup> mā kāisi tākath ’ 543.

korukh tadbīr, ‘ kati-kin<sup>l</sup> ath labav tār  
‘ chuh dār<sup>l</sup>yāwāh tarun<sup>u</sup> wuch Dayē-sond<sup>u</sup> kār ’ 544.

parandan par phuṭikh dīshith marān ös<sup>l</sup>  
kathā chē-na kēh shurāh hath kruh tarān<sup>l</sup> ös<sup>l</sup> 545.

salāh tshādān karan thūc<sup>u</sup> tāt<sup>l</sup> timan wāh  
ak<sup>u</sup>li-kin<sup>l</sup> tim zalas mārani lāg<sup>l</sup> thāh 546.

wanani log<sup>u</sup> akh, ‘ dahan kruhan mē tākath ’  
dapan byākhāh, ‘ tr<sup>u</sup>han tānēth chēh kyāh kath ’ 547.

dapan byākhāh, ‘ bōh namath kruh nimas tshāl ’  
dopukh Zāmōwanan, ‘ vrēdd chus mē chum kāl 548.

‘ natay yēli lūk<sup>u</sup> ḫsus bāla-bāwas  
‘ tuj<sup>u</sup>m ākāsh wōt<sup>h</sup> akisay hawāwas 549.

‘ bōh ḫsus wāv hyuh<sup>u</sup> ākōsh<sup>l</sup> phērān  
‘ mē dīshith ḫs<sup>u</sup> daitēn prān nērān 550.

‘ niyēm wuh carkh gānz<sup>u</sup>rith martē-lūkas  
‘ wuchus rēsh<sup>l</sup> ak<sup>l</sup> dīshith āyē tsakh tas 551.

‘ dyutum tām<sup>l</sup> darbi-hond<sup>u</sup> kān wuch tapuk<sup>u</sup> zōr  
‘ mahābaliyēs yithis phuṭ<sup>u</sup>run khōwor<sup>u</sup> khōr 552.

‘ tamyuk<sup>u</sup> ḫsum na gam wuñ tārahōs tshāl<sup>l</sup>  
‘ amā khōtsān chus walānam asōr nāl ’ 553.

Angud tāñ wōt<sup>h</sup>, ‘ mē chum yāwun panun<sup>u</sup> pūr<sup>u</sup>  
‘ dimas wuñ wōt<sup>h</sup> yimas shēhras karith sūr ’ 554.

Hanūmānan dopukh, ‘ yāwun ma höviv  
‘ bōh tāras tshāl yima tsintāyē tröviv 555.

9

1 V. l. buḍih chus long<sup>u</sup> gamot<sup>u</sup> na-ta tārahōs tshāl.

‘wuchiv yeli Rāwanas kyāh āv yiphilās  
‘taras wōñ bōh karas wuñ sōr’say dās’ . 556.

wanani lāg<sup>1</sup> vird<sup>1</sup>, ‘Halmot<sup>u</sup> dōd cēwāñ ḍs<sup>u</sup>  
wuchi<sup>2</sup>h sūrēs,’ dapan, <sup>1</sup>raṭonuy manas gōs 557.

‘dits<sup>0</sup>q ākāsh wōt̄h sūrēn yiwan dyūt̄h<sup>u</sup>  
‘dopun, “roṭ<sup>u</sup>nas,” Sumīras-tal khaṭith byūt̄h<sup>u</sup> 558.

‘yih kath tas kyāh tamis-nish Rāwanas zōr  
‘ts<sup>0</sup>h kēh wān<sup>2</sup>zēs na yot<sup>u</sup>-tāmath khasēs bōr<sup>u</sup> 559.

‘wuchith Sītā khabar hēth nēr t<sup>2</sup>kan yūr<sup>1</sup>  
‘sa pānay zāni yeli yin dōh tamis pūr<sup>1</sup>’ 560.

roṭun tām<sup>1</sup> Rāza-Rāmun<sup>u</sup> mōkjh manas yād  
wōthith gav tshāl hēth zan gav wōthith bād 561.

dapan, yeli sangara-pēṭha tām<sup>1</sup> zōra dits<sup>u</sup> tshāl  
sapon<sup>u</sup> path pōñ<sup>u</sup> tal gav zēr-i-pātāl 562.

tyuthuy yeli wāv hyuh<sup>u</sup> Halmot<sup>u</sup> wōthith gav  
gathith Lankāyē par Lankāyē-pēṭh pēv 563.

sēthāh bod<sup>u</sup>, ach<sup>2</sup>darāh tati dēdē-pēṭh ḍs<sup>u</sup>  
gathith Halmot<sup>u</sup> tamis ḍs<sup>0</sup>s-andar pyōs 564.

dapan, tas Rāma-tsandras-kun gamot<sup>u</sup> man  
lobun war Haimatan trāmūv<sup>u</sup> gayēs tan 565.

pakan gav ḍs<sup>u</sup> suh Sītāyē tshādān,  
‘laban-nā lōla-cashmau mōkta hārān’ 566.

wuchun yeli shēhr-i-Lankā āshtasaras gav  
yanani log<sup>u</sup>, ‘gath yih kyāh cyōñ<sup>u</sup>, hē Sādāshiv’ 567.

wuchun tath bāri-kani rōph sērē kañē sōñ  
bīlhōrāk<sup>1</sup> tham jarith jawhar laban tsōn 568.

path<sup>2</sup>r<sup>1</sup> rawakan wathor<sup>u</sup>mot<sup>u</sup> lālā-yōkūth  
sab<sup>0</sup>z tālāy ta tārakh mōkta jamrūth 569.

wuchun darwāza sōna-tālav patyūm <sup>u</sup> wōj pacēv-kanī pariyē lōgith phōj-dar-phōj	570.
hēr sōthkūc <sup>u</sup> wuch <sup>u</sup> n sōr <sup>u</sup> y sar-ā-pāy dopun, & sōrgas-andar Yindras na yitsh <sup>u</sup> jāy	571.
Dhanēshṭ-Kōmār Vishōkam ös <sup>1</sup> shēran baran dārēn wōtēn brāndan ta hēran	572.
Vasanth-ādēkh shēh rēth nēth ös <sup>1</sup> bar-pāh kamar-basta ci guldasta ba-yēkh-jāh	573.
wuchun Yindrāza sōpon <sup>u</sup> mot <sup>u</sup> suh gil-kār sambālan sāta sātay dar ta dēwār	574.
tatiy nēran totuy wātan prabātan sandyā waktan t̄sand <sup>u</sup> r öyith prabātan	575.
timan-pēth <sup>1</sup> -kin <sup>1</sup> wuch <sup>u</sup> n tas Rāwanas jāy tithis asōras manōshē-sond <sup>u</sup> kyāh chuh parwāy <sup>1</sup>	576.
wasav-kanī rēsh <sup>1</sup> wuchin lāg <sup>1</sup> māt <sup>1</sup> sitāran laban wuch <sup>1</sup> laban zan mōkta-hāran	577.
timan-pēth <sup>1</sup> -kin <sup>1</sup> wuch <sup>u</sup> n tas Rāwanas jāy tithis asōras manōshē-sond <sup>u</sup> kyāh chuh parwāy	578.
wuchan gav sārēniy bāhwān <sup>1</sup> barūjēn wathor <sup>u</sup> mot <sup>u</sup> pharsh zan ākāsh han-han	579.
sa Lākh <sup>1</sup> mī wuchta Lākh <sup>1</sup> mī kyāh wanān rūz <sup>u</sup> yiwan Brahmā karān chuy Ṭhōkuras pūz	580.
wanith hēk <sup>1</sup> zyā Ogun tas ös <sup>u</sup> wāza Kar <sup>8</sup> m muharir ta nōzir Dharmarāza	581.
Shimālūk <sup>u</sup> Wāv tati prath-sāta āsan duwan lath dārī-sūty āman ta khāsan	582.
Warun <sup>u</sup> pāñur <sup>u</sup> yiwan <sup>u</sup> tot <sup>u</sup> pōn <sup>1</sup> -pānay dapan Dayē-gara Dashē-Rāwun bafānay	583.
Kazal-wan cūk <sup>1</sup> dar zan tas chih mārān nakhas-pēth zin <sup>1</sup> -gēdāh hēth pāna lārān	584.

<sup>1</sup> This verse accidentally anticipates verse 578.

tithay Butarāth kand <sup>1</sup> -hür <sup>2</sup> -hish <sup>3</sup> wuchiv ts̄hāl	
liwan pānay prabātan Thōkuras-tal	. 585.
bibith tati Rögiñā lögith sa sañewör <sup>4</sup>	
timan sārēn <sup>5</sup> sa Sītā w̄jtanüc <sup>6</sup> tōr <sup>7</sup>	. 586.
yih kētshāh tati, t̄h kar sōris jahānas	
rañith Yēm-rāza thow <sup>8</sup> mot <sup>9</sup> kaid-khānas	. 587.
yimay sāmāna yeli pānay tatiq dīt <sup>10</sup>	
Hanūmānan, tamis pādan dimas mīt <sup>11</sup>	. 588.
sētshāh khōsh gav wuch <sup>12</sup> n yeli jān jāyā	
dopun, 'karanöv <sup>13</sup> kām <sup>14</sup> yish <sup>15</sup> Vishṇu-māyā'	. 589.

dopus tāñ Nāradan, 'wuch kyāh karān Day	
'Wumā-dēvīyē dōha aki yētsh yiy gay	. 590.
'shēran sōpūñ <sup>16</sup> Shiwas tami roñ <sup>17</sup> bahānāh	
'"gatshēm āsun bēhun <sup>18</sup> -kyut <sup>19</sup> rōt <sup>20</sup> makānāh"	. 591
'Shiwan yeli būz <sup>21</sup> prayōv tas tiy yih khōsh gōs	
'karith taph Rāwanan mong <sup>22</sup> mot <sup>23</sup> yih gara ôs <sup>24</sup>	. 592.
'Dhanēshṭ, Kōmār Vishōkam mangānōwun	
'"lodun gara tyuth <sup>25</sup> ," dopukh, "yuth <sup>26</sup> tambalō-	
wun" <sup>27</sup> . 593.	
'pakan gay tim z <sup>28</sup> h yeli sōruy ts̄handith āy	
'Prazāpath jāyē-nish "prōñ <sup>29</sup> y" dapith drāy	. 594.
'wuchukh yeli būtarāth sōr <sup>30</sup> y barābar	
'wōthith ākōsh <sup>31</sup> gay dūthukh samandar	. 595.
'wuchukh pōñis-andar dūthukh zuwāh jān	
'dopukh, "kām <sup>32</sup> kyāh-sanā kor <sup>33</sup> mot <sup>34</sup> chuh yuth <sup>35</sup>	
dān" <sup>36</sup> . 596.	
'pryutshukh Brahmā-juwas, "sōruy yih' zal ôs <sup>37</sup>	
'zalas-pēt <sup>38</sup> sōrga-dwārāh paida kar gōs"	. 597.
'dopukh Brahmā-juwan, "yeli pā Garud zāv	
'"lūj <sup>39</sup> s bōchē gav wōthith Kashēpas-nishin āv	. 598.
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““ <i>dopun mōlis</i> ,— <i>ts<sup>h</sup> kētshāh khyon<sup>u</sup></i> <i>ṭ<sup>h</sup>kan dīm</i> —	
““ <i>dopus tām<sup>1</sup></i> ,— <i>khēn ts<sup>h</sup> mad-host<sup>u</sup></i> <i>bīyē akh krum</i> . 599.	
““ <i>trē-hath kruh thād<sup>1</sup></i> <i>chih tim tawa-nishē dōgan zīt<sup>h</sup></i>	
““ <i>karaṇī lāg<sup>1</sup></i> <i>yōd sētshāh</i> ,— <i>Garuḍan tithay dīt<sup>h</sup></i> 600.	
““ <i>tithay yēli wāv-hyuh<sup>u</sup></i> <i>zōgīt<sup>h</sup> gatshith nyōkh</i>	
““ <i>panjan dōn-tal tulin ākōsh<sup>1</sup></i> <i>hēth gōkh</i> 601.	
““ <i>niyēn tot<sup>u</sup> pārizātuk<sup>u</sup></i> <i>ōs<sup>u</sup> yēti ku<sup>u</sup></i>	
““ <i>wuchiv tām<sup>1</sup></i> <i>mōsaman kyāh trāpajyār tul<sup>u</sup></i> 602.	
““ <i>duzōlis-manz tim hēth yāñ thüv<sup>u</sup>n zang</i>	
““ <i>gōbēra-sūtin kulis woth<sup>u</sup></i> <i>ts<sup>h</sup>sta akh lang</i> 603.	
““ <i>roṭun lang tōti-sūty</i> , <i>wuch<sup>h</sup>tav tasānd<sup>1</sup> gōn</i> ,	
““ <i>raṭēs yōdnai wasith butarāth gayēs bōn</i> 604.	
““ <i>onun pōñis-andar dōrith dyutun lang</i>	
““ <i>halani lūj<sup>u</sup> būm biyē ākāshē-pēt<sup>h</sup> Gang</i> 605.	
““ <i>languk<sup>u</sup></i> <i>gōd byūt<sup>h</sup></i> <i>pātālas-sūtin suv</i>	
““ <i>lanjēn ar<sup>h</sup>ākh log<sup>u</sup></i> <i>yuth<sup>u</sup></i> <i>sōponus zuv</i> 606.	
‘ <i>lodukh gara Yishōras yēli gayē hēmsā</i>	
‘ <i>languk<sup>u</sup></i> <i>kūn<sup>u</sup></i> <i>āv lagi ath nāv Lankā</i> 607.	
‘ <i>lūz<sup>u</sup>n titsh<sup>u</sup></i> <i>Lōkh yitsh<sup>u</sup></i> <i>dīt<sup>h</sup>th ts<sup>h</sup> pānay</i>	
‘ <i>wuchakh wōñ kyāh karēs Sītā wakānay</i> 608.	
‘ <i>manōshē-lūkas andar yuth<sup>u</sup></i> <i>wājē-hond<sup>u</sup></i> <i>krēkh</i>	
‘ <i>kūr<sup>u</sup>s prōvish Shiwan darmuk<sup>u</sup></i> <i>dyutun shēkh</i> 609.	
‘ <i>tapishčēr rēsh<sup>1</sup></i> <i>ta brōhman āy sālas</i>	
‘ <i>timau darshun karith mang kūr<sup>u</sup></i> <i>na mālas</i> 610.	
‘ <i>Pulastēs-sūty putur<sup>u</sup></i> <i>Lankāyē yēli tsāv</i>	
‘ <i>Shiwan yāñ qyūt<sup>h</sup></i> <i>wārāh khōsh tāmis āv</i> 611.	
‘ <i>kūr<sup>u</sup>n pūzā ta pōtra-tsāl trōwun</i>	
‘ <i>dopus</i> , “ <i>dakhēnā mangyūm kyāh kas gatshēm dyun<sup>u</sup></i> ” 612.	

## 30. BIRTH OF RĀVANA, ETC.

613-626

‘dopus tām<sup>1</sup> Rāwanan, “Lankā gatshēm dīn<sup>2</sup>”  
 ‘dopus tām<sup>1</sup> tōra, “dīt<sup>3</sup> may wuñ gatshēm niñ<sup>4</sup>” 613.

‘tithay dīt<sup>5</sup>nas ta tām<sup>1</sup> kür<sup>6</sup>nas hawālay  
 ‘mōkālith mas korun lēgun suh zālay’ 614.

‘korun tām<sup>1</sup> sankalaph dīt<sup>5</sup>nas sa dānay  
 ‘samith sōriy diwatā ös<sup>7</sup> pānay 615.

‘suh Brahmā Sūrē Tsandrama Shiv chuh pānay  
 ‘chēh kyāh kath tas-nishin dān ös<sup>8</sup> bahānay 616.

‘hēwan chuh mōshkh prath pōshēs baran lōl  
 ‘sēthāh tsālah ta gālan chuy-na kāh byōl<sup>9</sup> 617.

‘yēmau taph kor<sup>10</sup> timan yēli gāv ahankār  
 ‘dapan bōna rākhēsan dyut<sup>11</sup>nakh rātith mār 618

## 30. THE STORY OF PULASTYA. THE BIRTH OF RĀVANA AND HIS BROTHERS AND SISTER.

‘korun tyuth<sup>12</sup> tēli yēli yuth<sup>13</sup> manas gōs  
 ‘dōhay dēwan ta asōran yōd sēthāh ös<sup>14</sup> 619.

‘samayē aki yōd korun Yindrāza vīran  
 ‘kōlav-kin<sup>15</sup> āyē rākhēs-bāyē yīran 620.

‘yōdas Yindrāza gāv pēv rākhēsan wāv  
 ‘wuchiv kētha-pōth<sup>16</sup> tsñē-phati-tala tēngul drāv 621.

‘rēshwāh akh boq<sup>17</sup> Pulastē ös<sup>18</sup> tas nāv  
 ‘prabātas wōth<sup>19</sup> nadiyē-pēth<sup>20</sup> buth<sup>21</sup> chalani drāv 622.

‘sandūkhāh akh wuchun pōñis andar ös<sup>22</sup>  
 ‘roñun thaph dīth andar wuchanuk<sup>23</sup> mānas gōs 623.

‘wuchun mutsarith triyāh dīth<sup>24</sup>n harith prān  
 ‘dōyim<sup>25</sup> tas dōd cēwan kāñekhāh wuch<sup>26</sup>n-jān 624.

‘kāñekh khōr<sup>27</sup>n ta mōj<sup>28</sup> tamis tāt<sup>29</sup> trōv<sup>30</sup>n  
 ‘gāthan-kēth tām<sup>1</sup> bañhis-pēth wāra khōr<sup>27</sup>n 625

‘niyēñ pānas-sūtin gara wātanöy<sup>31</sup>n  
 ‘garas pāhanis andar tām<sup>1</sup> wāra thöv<sup>32</sup>n 626.

‘kūr<sup>u</sup>n tām<sup>i</sup> yiy pratigyā pānasay-kun  
‘“ thawan göbaras vēwöh<sup>i</sup> àz<sup>i</sup>,” manasöv<sup>u</sup>n 627.

‘ sapüñ<sup>u</sup> tas töth<sup>u</sup> rüch<sup>u</sup> tām<sup>i</sup> ötha-nawa-mös<sup>u</sup>  
‘ bađit<sup>i</sup> būz<sup>u</sup> n sa ökh<sup>u</sup> rākhēsēñ ös<sup>u</sup> 628.

‘ wuchiv triyē-bāwa yeli tas äv yāwun,  
‘ prasani lüj<sup>u</sup> zyuṭh<sup>u</sup> göbur tas zāv Rāwūn 629.

‘ wuchukh tas dah-kalā narē dah dögañē wuh  
‘ mōcēr wārāh ta zēchēr sāsa-bād<sup>i</sup> kruh 630.

‘ wānith hēk<sup>i</sup>zyā tasond<sup>u</sup> mōkh ös<sup>u</sup> ągna-sond<sup>u</sup> kōnd  
‘ mōkhas-pēth dand z<sup>a</sup>h zan ts<sup>a</sup>marāv<sup>i</sup> mōnd<sup>i</sup> 631.

‘ manzali manz-bāg zāngān yeli kađan kāđ  
‘ wōtur<sup>u</sup>-kun phēri dakhēnas-kun diwan tār 632.

‘ tih dīshith khūts<sup>u</sup> ryosh<sup>u</sup> dop<sup>u</sup>nas, ‘ yūtuy pras.’  
‘ tamis-pata zāv Khara-dēv bīyē rōṭas 633.

‘ z<sup>a</sup>h karmishṭh zāy rākhēs drāy tim tsōr  
‘ kalas-pēth hēng path-kun hāl<sup>i</sup> timan khōr 634.

‘ dayēs hāwun<sup>u</sup> chuh Rāwun wōkha-bun<sup>i</sup>yād  
‘ rum almāsāv<sup>i</sup> kañlūv<sup>u</sup> tsam adījē phōlād 635.

‘ logus<sup>u</sup>yeli mas Kumbhakarṇas tsüt<sup>u</sup>n nān  
‘ sēthāh ryosh<sup>u</sup> khūts<sup>u</sup> ągnas tām<sup>i</sup> humun pān 636.

‘ wuchiv vīdūk<sup>u</sup> asar gav pēv Vibhishēṇ  
‘ tamis-pata zāv bīyē Dhana-Waish<sup>i</sup>rawaṇ 637.

‘ manas yiy gav tamis tiy ös<sup>u</sup> hāwun<sup>u</sup>  
‘ karun<sup>u</sup> tas pāna gav dēwāna Rāwun ’ 638.

## 31. HANUMAT PĀND SITĀ IN THE GARDEN.

dapañ, Nārad-rēshiy thüv<sup>u</sup>nas yih<sup>i</sup> lādan  
(Hanūmānas bōh wandas cashma pādan) 639.

pakan gav ös<sup>u</sup> suh tas Sītāyē tshāđān  
‘ laban-nā lōla-cashmāu mōkta hārān ’ 640.

32. RĀVĀNA WOOS SITĀ IN THE GARDEN.

641-654

wuchun bāgāh bihishtuk<sup>u</sup> sōrga-dwārāh  
wuchin tati ös<sup>1</sup> phēran daity wārāh 641.

samēmāt<sup>1</sup> sāri samsārāk<sup>1</sup> tatiy gul  
amā tāth bāgwān kāwāy na bulbul 642.

wuchuq 'hyot<sup>u</sup>mot<sup>u</sup> dilas-pēt̄h dāg lālan  
dapan, 'dūrēr bōnā chus yār tālan' 643.

ariñ hēt<sup>u</sup>mūts<sup>u</sup> nakhas-pēt̄h dōn<sup>u</sup>-pōshēn  
dapan jāphūr<sup>u</sup> gölābas, 'chus-na pōshēn' 644.

yēmb<sup>u</sup>r<sup>u</sup> bētāb gömūts<sup>u</sup> pān māzan  
batakh-līts dapan dōn gul-i-anāran 645.

'bab<sup>u</sup>r<sup>u</sup> bētāb gömūts<sup>u</sup> pān māzan'  
'phōlakh-nay pāna asē wātāy karun<sup>u</sup> zōr' 646.

lađar-pōshēs dapan waṭa-phāt<sup>1</sup> ta zindōr  
'phōlakh-nay pāna asē wātāy karun<sup>u</sup> zōr' 647.

wadan pampōsh, 'āsam cashma lōsan'  
tamis shēmshēr hēth gav lāri sōsan 648.

samith sōmpul sapon<sup>u</sup> nargis rūt<sup>u</sup>n hiy  
dapan tas kāripāt<sup>1</sup>, 'mūz<sup>u</sup>lām myōn<sup>1</sup> chiy' 649.

göläbas ös<sup>u</sup> lāyan nād maswal  
'yitam chēm tūr<sup>1</sup>-kun rātas dōhas kal' 650.

garaza Sītāyē sōrgacē hiyē pēyē hāy  
tyuthuy yuth<sup>u</sup> pōpilyēn narakas andar jāy 651.

wuchun tāmot<sup>u</sup> dilas tas dūrēruk<sup>u</sup> dāg  
dapan, tāmath suh Rāwun wōt<sup>u</sup> dar-bāg 652.

kylis-pēt̄h khot<sup>u</sup> Hanūmān shāyi-hol<sup>u</sup> byūt̄h<sup>u</sup>  
yīh kētshāh ķor<sup>u</sup> timau sōruy tih tām<sup>1</sup> dyūt̄h<sup>u</sup> 653.

32. RĀVĀNA WOOS SITĀ IN THE GARDEN.

wuchiv, dar-bāg yāmath tāv Rāwun  
pariyē pūrīt̄h hyōtun sāmāna trāwun 654.

yēmb<sup>u</sup>-r-zala nāra-sūtin kārī-pā<sup>u</sup> gay  
pēyēs ḥyīna-pānas dēshēwun<sup>u</sup> khay 655.

wanani<sup>u</sup> Rāwanas, lānath tsē lārīy  
'bōh māray pān myōn<sup>u</sup> bartā tsē mārīy 656.

dopus tām<sup>1</sup> tōra, 'tām<sup>1</sup>-sond<sup>u</sup> bīm kam-hāv'  
dopus tami, 'āy lasanūc<sup>u</sup> shēkh wōñ trāv' 657.

dopus tām<sup>1</sup>, 'gotsh<sup>u</sup> suh yun<sup>u</sup> karaḥōn bōh barbād  
dopus tami, 'yēli yiyiy yut<sup>u</sup> tēli pēyiy yād' 658.

dopus tām<sup>1</sup>, 'kar chēh tas yut<sup>u</sup> pōshēnūc<sup>u</sup> bāth'  
dopus tami, 'kyāzi āham tsūri hēth rāth' 659.

dopus tām<sup>1</sup>, 'rōz khōsh wōñ gav suh wan-wās'  
dopus tami tōra, 'yith Lankāyē kari dās' 660.

dopus tām<sup>1</sup>, 'rōz khōsh wādāk<sup>1</sup> shēh rēth sūr<sup>1</sup>'  
dopus tami, 'wōñ yiyēm bartā niyēm tūr<sup>1</sup>' 661.

dopus tām<sup>1</sup>, 'wōth sōkhāk<sup>1</sup> sāmāna pairav'  
dopus tami, 'cyōn<sup>u</sup> dōkh dīshīth tsētas thav' 662.

dopus tām<sup>1</sup>, 'myōn<sup>u</sup> bōzun<sup>u</sup> chuy ganīmath'  
dopus tami, 'kar ts<sup>u</sup>h biyē dōh paīshē phursath' 663.

garaz tas-kun wuchith yūts<sup>u</sup> gayē tamis hān  
khabar chyā kōna push<sup>u</sup> rōwun Dayēs pān 664.

tamis Mandōdariyē yēli kōchi-kēth ös<sup>u</sup>  
rētan shēn-hünz<sup>u</sup> sa zan zāmūt<sup>u</sup> tamis ös<sup>u</sup> 665.

wanani lūj<sup>u</sup>, 'Rāwanas yōdwai bōh bāwas  
'anith Sītāyē-hond<sup>u</sup> zātukh bōh bāwas 666.

'yih mā mārēs bōh mā gatshā naraka-wōsiy'  
tamik<sup>1</sup> sōr<sup>u</sup> y lakhēn tas yād ösiy 667.

dopun tas Rāwanas, 'ruswā gatshakh-nā'  
'yih māriy pān ada aphasūs ts<sup>u</sup>h khēkh-nā 668.

33. HANUMAT ADDRESSES SITĀ. HER SONG OF JOY. 669-678

33. HANUMAT ADDRESSES SITĀ. HER SONG OF JOY.

tithay būzith suh Rāwun biyē nēbar drāv	
Hanūmānan wuchun Sītāyē-nish āv	669.
gōdañ̄ tas-kun wuchith kath pāna bōw <sup>u</sup> n	
kađith tas Rāma-tandrūñ <sup>u</sup> wōj <sup>u</sup> hōv <sup>u</sup> n	670.
achēn tami wōj <sup>u</sup> lōj <sup>u</sup> n gāsh biyē ās	
mor <sup>u</sup> āh ḍsus gamot <sup>u</sup> shēv biyē zuv tās	671.
wōdāñ̄ wōtsh <sup>u</sup> Halmatas-pēt̄h ālowun pān	
wandani lūj <sup>u</sup> Rāma-tandrāñ̄ē wājē zuv jān	672.

(Metre. Accental.)

āwa bahār bōlū bulbulō	
sōn <sup>u</sup> wōlō barawō shōdī	673.
drāv kađh-kosh <sup>u</sup> grazū pā-chulō	
zara tsāl <sup>u</sup> nō wōndāk <sup>u</sup> dōdī	
wuzū nēnd <sup>u</sup> ri wuñē chēyē sulō	
sōn <sup>u</sup> wōlō barawō shōdī	674
kāwa-kumor <sup>u</sup> wuchū pōshēnūlō	
āv nālān zan phār'yōdī	
bāwū dilāk <sup>u</sup> gam-gōsa gulō	
sōn <sup>u</sup> wōlō barawō shōdī	675
nāwū man tan nērū sōmbalō	
·pēv zamīnas khat-i-āzōdī	
pyāla hēth chēy yēmb <sup>u</sup> r-zalō	
sōn <sup>u</sup> wōlō barawō shōdī	676.
hāwū darshun Yishēbür <sup>u</sup> wōlō	
chim mē gömāt <sup>u</sup> lōlan lōdī	
shēhē karān chuy kōlakōlō	
sōn <sup>u</sup> wōlō barawō shōdī	677.
tāv sōth tay nab gav khulō	
būtarōt <sup>u</sup> -pēt̄h tsol <sup>u</sup> phasōdī	
ṭēka-batūñ <sup>u</sup> yir <sup>u</sup> kuñi phōlō	
sōn <sup>u</sup> wōlō barawō shōdī	678.

hāwū prakāsh gāsh hō phōlō  
wūchū sūrēn phir<sup>u</sup> munōdī  
chēm nō yiwān rātas zōlō  
sūr<sup>u</sup> wōlō baraw<sup>u</sup> shōdī

679.

34. CONVERSATION BETWEEN SITĀ AND HANUMAT. HANUMAT DESTROYS  
THE GARDEN, AND IS CAPTURED BY INDRA.

(Metre, *Hazaj*, ˘ - - -, ˘ - - -, ˘ - - .)

Hanūmānan dopus, 'wuñ-kēn hēmav wath  
'dapakh yōdwai bōh tas-nish wātānāwath' 680

dopus tami tōra phirith, 'chukh ts<sup>h</sup> sāda  
'mē wātēm mōl<sup>u</sup> Rāwun yiy chuh wāda 681.

'dūj<sup>u</sup>s yēli wāsanā ath yiy chuh dastūr  
'sōnas sartal ahankāras gatshēs sūr 682.

'dōyum<sup>u</sup> tas Rāma-tsandras rōzi pāmā  
'niyēn ada Rāwanas-nishē tsūri Sītā 683.

'ts<sup>h</sup> wantas myāñē zēvi yiy<sup>u</sup>tan suh pānay  
'mē niy<sup>u</sup>tan mōkalōvith kaid-khānay 684.

'suh gairath gōs kot<sup>u</sup> kāwas dyutun kān  
'niyēs wōñ Rāwanan zōnun yih āsān 685.

'gulāh tyuth<sup>u</sup> yuth<sup>u</sup> na jāman wāv tsāmot<sup>u</sup>  
'suh gul chukh-nā wuchan kyāh bara gōmot<sup>u</sup> 686.

parani lūj<sup>u</sup>, 'Rāma Rāma hāy yih kyāh gōm  
'kaman parazan r<sup>o</sup>yēn-sūtin gayēm kōm<sup>u</sup>, 687.

yithay būzith suh Halmot<sup>u</sup> tsāv dar-bāg  
dopun, 'tas Rāwanas thawaha dīlas dāg 688.

'pagāh yin Rāma, Lākh<sup>l</sup>man tim karan jōsh  
'bōh kūh kath jāyē rūzith āsa khāmōsh 689.

'balāvīr abada-bād<sup>l</sup> āsan timan-sūt<sup>y</sup>  
'jamāh āmāt<sup>l</sup> Jamāh yin bīyē kōh kūt<sup>l</sup>, 690.

yithay gāñz<sup>l</sup>rit<sup>h</sup> dopun, 'wūñē chūm ganīmath  
'balāvīrī panūñ<sup>u</sup> hāwakh chēh phūrsath' 691

\* 35. HANUMAT BROUGHT BEFORE RĀVĀNA.

692-705

tithay wōth<sup>u</sup> tami bāgāk<sup>i</sup> sōr<sup>i</sup> tsandan-kul<sup>i</sup>  
kađani log<sup>u</sup> mūla daitēn tshunani tul<sup>i</sup> tul<sup>i</sup> 692.

tyuthuy wōth<sup>u</sup> shōr yēli tām<sup>i</sup> Rāwanan būz<sup>u</sup>  
Sakhāsōr rākhyusāh tām<sup>i</sup> phōj hēth sūz<sup>u</sup> 693.

Hanūmāpan timah yāgar-pachinan  
kajyēnākh lanjē byon<sup>u</sup> byon<sup>u</sup> tsari-bacan zan 694.

khabar yēli Rāwanan būz<sup>u</sup>n barābar  
nēcyuw<sup>u</sup> sūzyn sēthāh hēth phōj lashkar 695.

Hanūmānan, dapan, kār<sup>i</sup> zōr paidāh  
thūv<sup>u</sup>n na rākhēsan lasanūc<sup>u</sup> wōmēdāh 696.

nēciv<sup>i</sup> tām<sup>i</sup>-sānd<sup>i</sup>, dapan, kār<sup>i</sup> wārayāh tshal  
onun tshöđith nēcyuw<sup>u</sup> zyut<sup>u</sup> hyuh<sup>u</sup> Yindarzīth 697.

panjan-tal hēth kođun tāñi tāna-tāna  
tithay yitha dach khēwan chiy dāna-dāna 698.

sēthāh yēli Rāwanan zōrāwarī dīth<sup>u</sup>  
onun tshöđith nēcyuw<sup>u</sup> zyut<sup>u</sup> hyuh<sup>u</sup> Yindarzīth 699.

dopun tas-kun, 'tsē chuy-nā dāna yinsāph  
'wuchan chukh-nā yih zamwāras pyowuy tāph' 700.

Yindarzītan niyēn lashkar sēthāh sūty  
karani log<sup>u</sup> yōd kathāh chēna māra gay kūt<sup>i</sup> 701.

dapan, tām<sup>i</sup> lōy<sup>u</sup> phūs<sup>i</sup> Halmot<sup>u</sup> korun band  
suñ khōsh sōpon<sup>u</sup> Hanūmānan korus phand 702.

sa phūs<sup>i</sup> yāmath tamis dōrith diwān ḍs<sup>u</sup>  
panjau-sūtin tsājith tāmath tshunān ḍs<sup>u</sup> 703.

tamis tāmath yithay Brahmā-juwan won<sup>u</sup>  
's<sup>u</sup>h raṭh phūs<sup>i</sup> khōtsh ma mōra chuy Vibhishēṇ' 704.

35. HANUMAT BROUGHT BEFORE RĀVĀNA. THEY SET FIRE TO HIS TAIL,  
AND BRING HIM BEFORE SITĀ.

raṭith<sup>i</sup> tām<sup>i</sup> Rāwanas-nish wātanōwun  
gandith taśandis palangaś-sūty thōwun 705.

53

706-720	SRI RĀMĀVATĀRACARITA.	
	thy yām wuch <sup>u</sup> Rāwanan sōpon <sup>u</sup> sēthāh shād wananī log <sup>u</sup> bar-pisar, 'sad āpharīn bād'	706
	dopun asōran, 'wōthiy thod <sup>u</sup> wāra pōvyūn 'baras-pēlh pōst wōli <sup>h</sup> zinda thövūn'	707
	Vibhishēṇ āv ta lilā kür <sup>u</sup> n tas-kun dopun tas, 'kar yih kōsid wāti mārun'	708.
	tithay būzith sapon <sup>u</sup> krūdī suh Rāwun matsar kor <sup>u</sup> tām <sup>1</sup> Hanūmān hyotukh pāwun	709.
	timān asōran kamī mā kēh-ti zōran amā harakath mulay kür <sup>u</sup> nakh nā khōran	710.
	tamannā yēli timān asōran panun <sup>u</sup> sūr <sup>u</sup> wanan chih, zaṅg tām <sup>1</sup> trövith tshuñ <sup>u</sup> n dūr <sup>u</sup>	711.
	kalas harakath kür <sup>u</sup> n Rāwun wasith pēv pāth <sup>u</sup> ri-pēṭha takht dār <sup>u</sup> yāwas-andar gav	712.
	sapon <sup>u</sup> raswā suh Rāwun yēli wuchun jōsh Hanūmān pēv pathar zan gav suh bē-hōsh	713.
	dopun dar-bēkhōdī zan pōn <sup>1</sup> -pānas 'mē kar māran khalish kāsan jahānas	714.
	'tshunēm kūh-kus mē nōl <sup>1</sup> parbuth ba-gardan 'laṭis kar nār gāndānam zālanam tan'	715.
	ṭ <sup>u</sup> kan gay parbatas sūrākh tōruk sapon <sup>u</sup> qōndūra, 'Halmot <sup>u</sup> -Ludr mōruk <sup>h</sup>	716
	onukh sōrlis jahānas phamb tshōrith wolukh tas lacē dyut <sup>u</sup> has til dōrith	717.
	sapon <sup>u</sup> yīrshād, 'wuñ gatshi nār tas dyun <sup>u</sup> 'dazun <sup>u</sup> hēyi jal <sup>u</sup> d gatshi Sītāyē-nish nyun <sup>u</sup>	718.
	'sa yēli dēshēs mashēs tēli Rāma-sond <sup>u</sup> nāv 'wadun <sup>u</sup> hēyi, "kyāzī Halmot <sup>u</sup> Lōki-pēṭh ās"	719
	'sa Sītā yēli dazan tas dēshi nāra 'timan shēch <sup>1</sup> sōzi kāh yiyi nā dubāra'	720.

36. BLAZING HANUMAT BROUGHT BEFORE SITĀ. 721-734'

36. THE BLAZING HANUMAT BROUGHT BEFORE SITĀ. SHE APPEALS TO  
THE GOD OF FIRE.

dazawun<sup>u</sup> suh diph hyuh<sup>u</sup> Sītāyē-nish nyūkh  
wanani lūj<sup>u</sup>, 'kyāh dēkas myōnis Dayēn lyūkh<sup>u</sup>' 721.

wadaml lūj<sup>u</sup> yuth<sup>u</sup>, sapon<sup>u</sup> sahlāb jōriy  
bōh khūtsus gatshān ālam-i-āb sōriy 722.

ashiki tami āwalana gayē nāvi manz-bāg  
zinday zan göd<sup>u</sup> gayē tati tāvi manz-bāg 723.

murani lūj<sup>u</sup> atha dōnaway wuth chēh tsāpan  
'Hanūmānō ts<sup>u</sup>h wolukhō myōn' shāpan 724.

'ts<sup>u</sup> gūnd<sup>u</sup>nay rēh mē gond<sup>u</sup>nam jīgaras nār  
'shēran gatsha Āgna-rāzas wōñ bōh wana zār 725.

'Ogun-rāzō yih zālun mupht nō chuy  
'chuh kōsid Rāma-tsandrun<sup>u</sup> gōp<sup>u</sup>th nō chuy 726.

'yih mō zālun suhō ākōsh<sup>u</sup> ts<sup>u</sup> zāliy  
'akiy kāna suh cyōñ<sup>u</sup> rum-rāt<sup>u</sup> gāliy 727.

'suh tām bōziy yih mā rōziy khaṭith wōñ  
'mē yish<sup>u</sup> rēh tāli-kin<sup>u</sup> nēriy phaṭith wōñ 728.

'mē chēm tas Rāma-tsandrañē khrāvi-hünz<sup>u</sup> dryi  
'amis nō tōt<sup>u</sup> bīyē kāh tamis chuy 729.

'khēmā nō karay bōti, nō wōñ yiyēm ār  
'mē sōpon<sup>u</sup> asandi-khōta wōlinjē-pēt<sup>u</sup> nār' 730.

wanani log<sup>u</sup> Āgna-dēv tas-kun, 'mē chēm pray  
'karan tshēta wōñ ts<sup>u</sup> sākhyāt<sup>u</sup> tath mē chum Day' 731.

dopus tām<sup>u</sup> bīyē, 'mōlum chum mē dātā  
'wōpar chum na mē chum, santān mātā 732.

'khabar chēm nā yih Halmot<sup>u</sup> bābath<sup>u</sup> chum  
'mē zālūñ<sup>u</sup> Lōkh bīyē Rāwun shēt<sup>u</sup> chum 733.

'yih mā lōsēm kōmbaka-bāpath jōh yut<sup>u</sup> ās  
'kōmōrī dōka-būj<sup>u</sup> phōph<sup>u</sup> mōj<sup>u</sup> kyāh mās 734.

• Ögun ada wāti<sup>o</sup>push<sup>o</sup>run Mahākālas  
• khalal yōdwai amis gatshi mō-yē-wālas 735.

• 's<sup>h</sup> mātā man panun<sup>u</sup> wuñ sāwadān thav  
• 'nanly sōn nāra nīrith yeli dazēs zav' 736.

37. THE BURNING OF LAÑKĀ. DEPARTURE OF HANUMAT.  
dapān, Añnan ta Wāwan kor<sup>u</sup> atha-wās  
lūr<sup>u</sup>kh Lankā zi kor<sup>u</sup>has sōr'say dās 737.

yih ôsus sōn tih phuñ<sup>o</sup>run sangara-sūty  
gāñz<sup>u</sup>ri kus tath sōnas-tal daity gay kūt<sup>u</sup> 738.

dapan, kuni kuni ôsus tath tsandañ-dār  
phirôw<sup>u</sup>nas loñ<sup>u</sup> ta gond<sup>u</sup>nas sōr'say nār 739.

sēhāh wōth<sup>u</sup> shōr kāh shēth pōr zōlin  
satan gay sūr biyē tām<sup>1</sup> tsōr wōlin 740.

kathāh chēna kāh shēth kruh bād<sup>1</sup> panāhdār  
karin rātas barābar wuch tasānd<sup>1</sup> kār 741.

tyuthuy tām<sup>1</sup> rākhēsan jabrūth hōwun  
bāhan burjan-andar akh burja thōwun 742.

wanani lāg<sup>1</sup> rākhēsan, 'samsār tshōt<sup>u</sup> gav  
tyuthuy Lankāyē shēhāras añēgot<sup>u</sup> gav' 743.

kür<sup>u</sup>n Sītā sa tām<sup>1</sup> añēgañē-manz lāl  
korun tas Rāma-tsandras-kyut<sup>u</sup> yih r<sup>o</sup>t<sup>u</sup> phāl 744.

dits<sup>o</sup>n yeli tshāl tām<sup>1</sup> Lankāyi-nishē drāv  
tasünz<sup>u</sup> tīzī wuchith shērmanda gav wāv 745.

nakhas-kēth kōh hēth gav pēv barābar  
totuy yēth parbatas-pēth ös<sup>1</sup> wādar 746.

38. HANUMAT'S REPORT TO RĀMA.  
timau bor<sup>u</sup> cāv yeli Halmot<sup>u</sup> yiwan dyūt<sup>h</sup>  
gatshith Sugrīwanis bāgas tshunukh lūt<sup>h</sup> 747.

gatshith won<sup>u</sup> 'pād<sup>u</sup>shāhas bāg<sup>u</sup>wānan  
'bōh kyāh kara chuy-na Hanūmān tē mānan 748.

h<sup>u</sup>nani Sugrīv log<sup>u</sup> jāman tshēn<sup>u</sup>s tūñ<sup>u</sup>  
tih zōnun Halmatan r<sup>u</sup>ts<sup>u</sup> r<sup>u</sup>ts<sup>u</sup> khabar üñ<sup>u</sup> 749

wanani r<sup>u</sup>ts<sup>u</sup> r<sup>u</sup>ts<sup>u</sup> khabar log<sup>u</sup> yāñ Hanūmān  
pakan gay Rāma-tsandras-kun khōshī-sān 750.

tamis dīshith barani lāg<sup>l</sup> lōl akh akh  
karani lāg<sup>l</sup> sōr<sup>l</sup> tas manzil mubārakh 751

dopukh Rāmas, ' Hanūmān bā-khōshī āv '  
barani log<sup>u</sup> Rāma-juv Sītāyē-pēth cāv 752

pritshani log<sup>u</sup> tas, ' sa Sītā kas gamūts<sup>u</sup> dās  
' zinday chyā'kina marith gayē kyāh banith ās 753.

' ts<sup>u</sup>h, yēli wuch<sup>u</sup>nakh tsētas mā kēh korun myōn<sup>u</sup>  
' sōkhas-pēth chyā tamis mā kaīsi-hond<sup>u</sup> krōn<sup>u</sup> 754.

' wadani lūj<sup>u</sup> kina asān ös<sup>u</sup> Lōki-pēth bīth<sup>u</sup>  
' mē mā tshādān yēli sa Rāwanan dīth<sup>u</sup> 755.

' dopun kyāh, "wan gomot<sup>u</sup> bartāh," chusā yād  
' asan mōkh ös<sup>u</sup> tas kina gōs bēdād 756.

' suh nā Lākh<sup>u</sup>man mē tas-nish ös<sup>u</sup> thōw<sup>u</sup>mot<sup>u</sup>  
' tamis trōvīth suh mēy pata ös<sup>u</sup> āmot<sup>u</sup> 757.

' tasond<sup>u</sup> mā gōsa kēh tami won<sup>u</sup> bāyēn<sup>l</sup>  
' bōh chus khōtsān amis tim yuth<sup>u</sup> na lāyēn 758.

' sa düz<sup>u</sup>mūn<sup>u</sup> ös<sup>u</sup>-nā zala-ṇand<sup>u</sup>ra nāra  
' wonun mā, "ōra-hashē kür<sup>u</sup>nas awāra " 759.

' apoz<sup>u</sup> chuna mājē mōlis tsūri zāmūts<sup>u</sup>  
' wonun mā, "kas bōh chēs bāgān<sup>l</sup> āmūn<sup>u</sup> " 760.

' khabar chyā rūz<sup>u</sup>mūts<sup>u</sup> āsyā tamis zān  
' tih yāmath wani tām biyē<sup>l</sup> chēs tulūñ<sup>u</sup> hān 761.

' wonun mā mājē-nish hashē-hond<sup>u</sup> malālā  
' mē mā rāti bab tasond<sup>u</sup> kuni dōha nāla 762.

' wonun mā, "wardanau-kani būpza chum nōl!"  
' bōh chus thāran<sup>u</sup> tih mā, būzum tasānd<sup>l</sup> mōl<sup>u</sup> 763.

‘ tē dop<sup>u</sup>thas-nā yih, “ gav Day mandachāwun<sup>u</sup>  
‘ “ apoz<sup>u</sup> poz<sup>u</sup> wörivyuk<sup>u</sup> mālini<sup>u</sup> bāwun<sup>u</sup> ” 764.

‘ wonun mā, “ vēgi-pētha wanwās kür<sup>u</sup>nas  
‘ “ bōh.ōs<sup>u</sup>s rōñ<sup>u</sup> kawa<sup>u</sup>putshy dās kür<sup>u</sup>nas ” 765.

‘ tih mā won<sup>u</sup>nakh, “ mē khōli khēv wōpal-hākh ”  
‘ wanān mā lūkh, “ kahanza rañē banith<sup>u</sup>ākh ” 766.

‘ tih mā dop<sup>u</sup>nakh, “ mē trövith gav shikāras ”  
‘ kür<sup>u</sup>n tami āwañhan sūras ta nāras 767.

‘ bōh chus gānz<sup>u</sup>ran yih kath mā gayē sēthāh tūl  
‘ amiy kathi-süty tshēnānas mālinik<sup>u</sup> mūl ’ 768.

wadan tām<sup>u</sup> tas wonun Sītāyē-hond<sup>u</sup> hāl  
‘ yih kyāh āshtsār kōna az-tāñ Rāwanas kāl 769.

‘ sa yitsh<sup>u</sup> āwāra gamüts<sup>u</sup> tyuth<sup>u</sup> kāh mā ösin  
‘ jal<sup>u</sup>d Yishōr gatshith tot<sup>u</sup> vyād kōsin 770.

‘ kasam chum cyōn<sup>u</sup> chukh prath chīza-nish pākh  
‘ pēwan chēm yād wōlinjē chim gatshan cākh 771.

‘ wadan yüts<sup>u</sup> gāshē-nishē dīth<sup>u</sup>m anyēmüts<sup>u</sup>  
‘ gamüts<sup>u</sup> aphshōrda zan ākāshē pyūmüts<sup>u</sup> 772.

‘ amā wuch<sup>u</sup>mas triyāh akh chēs waphādār  
‘ rachan bēkas chēh tas zan möj<sup>u</sup> gamkhār 773.

‘ galan yüts<sup>u</sup> zan chalan ashi-süty jāma  
‘ haran yüts<sup>u</sup> osh<sup>u</sup> paran ös<sup>u</sup>, “ Rāma Rāma ” 774.

wanith tas tiy dopun, ‘ tsor<sup>u</sup> bōz pānay ’  
wanan<sup>u</sup> kēh kēh ditin tām<sup>u</sup>-sānd<sup>u</sup> nishānay 775.

tih būzith Rāma-juv bētāb sōpon<sup>u</sup>  
suh nārīc<sup>u</sup> rēh wuchith sīmāb sōpon<sup>u</sup> 776.

## YUDDHA KĀNDĀ.

## 30. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

khabar gayē garm' sōmbōruk̄h kushūnay  
 kathāh' Wōli ta Zāmōwan namūnay 777.

pakan mōkta chakan wādar ta tim pānz'  
 dapan kēh, 'tshāl mārav,' kēh, 'tarav mānz'<sup>1</sup> 778.

samith gay wōt<sup>1</sup> tati dyūthukh samandar  
 wuchith pōñis parandan lāg<sup>1</sup> phuṭani par 779.

karāni log<sup>u</sup> Rāma-juv Warunas madārāh  
 'mē ath pōñis ts<sup>h</sup> kuni-kin<sup>1</sup> hāv tārāh' 780.

dilāsāh' karana-sūty būz<sup>h</sup>s-na Warunan  
 tulun tāñ tīr, 'zal zālān bōh han-han' 781.

Warun<sup>u</sup> sōpon<sup>u</sup> shēran kor<sup>u</sup>nas dilāsay  
 'bōh cyōnuy band yot<sup>u</sup>-tām zinda āsay' 782.

korun rad tīr wōtarā-khanq<sup>h</sup>-kun pēv  
 sapon<sup>u</sup> tati glākh dod<sup>u</sup> sōruy sh<sup>h</sup>ñāh gav 783.

wonus Warunan, 'dōbāh akh ós<sup>u</sup> ūsan ,  
 'chalan wast<sup>h</sup>r rēshēn jōgēn sān'yāsan 784.

'wanas-manz wādurāh ósus Bolō nāv  
 'khūts<sup>h</sup>s tsakh dōb<sup>u</sup> wuchith yūts<sup>u</sup> tas hasad āv 785.

'wanani log<sup>u</sup> tas dōbis, "mē-ti kēh chalān ās  
 ' " chalakh-nay chāl'mat<sup>1</sup> mē-ti kēh walān ās 786.

' " na-tay pōñis-andar tshunanay chalan-kūñ<sup>u</sup>  
 ' " wār'hēs-tāñ gatshān ūsiy<sup>h</sup>na zāh nūñ<sup>u</sup>". 787.

' mudā tas tiy korun dōb<sup>u</sup> āv lācār  
 ' rčahis-nishē gav wadan tas yūts<sup>u</sup> wonun zār 788.

' korūn tām<sup>1</sup> wākh, "yōsa kūñ<sup>u</sup> Bol<sup>u</sup> ba-dār'yāv  
 ' " barith pōñis-andar diyi tath gatshin nāv" 789.

‘ Śādāshiv chuyra rēsh<sup>1</sup>-sond<sup>u</sup> wākh phirān  
‘ yih kēh pōñis-andar tshun<sup>u</sup> tām<sup>1</sup> tih yirān 790.

‘ suh chuy wuñ-kēn diyan sīnā-andar tshōh  
‘ karan<sup>1</sup>khādmath suh cyōñ<sup>u</sup>y rāth ta dōh 791.

tih būzith Rāma-juv kōtāh sapon<sup>u</sup> shād  
wanani log<sup>u</sup> bar-Warun<sup>u</sup>, ‘ sad āpharīn bād’ 792.

bañhis-pēth Rām-juv yēli phōj hēth gav  
tamis tāmath Balāvīrun<sup>u</sup> tsētas pēv 793.

hukum yiñ drāv, ‘ sōth<sup>u</sup> gāñanas diyiv tshōh’  
athan-kēth pānz<sup>1</sup> ta wādar ëy hēth kōh 794.

tulan pal Bol<sup>u</sup> thāvin pōñis-andar tim  
gondukh sōth<sup>u</sup> Lōki tāmath bōna yih kor<sup>u</sup> kām<sup>1</sup> 795.

khōshī kür<sup>u</sup> sārēv<sup>u</sup>y sōth<sup>u</sup> jān kyāh gōs  
khajēr hath kruh ta zēchēr tōr hath ôs<sup>u</sup> 796.

dōhan trēn sōth<sup>u</sup> gondukh tār<sup>1</sup> tā cahil rōz  
trē-älam jama āmāt<sup>1</sup> wāra poz<sup>u</sup> bōz 797.

## 40. AÑGADA'S EMBASSAGE. ..

khabar yēli garm sōpūñ<sup>u</sup> dūra-nazdikh  
sapon<sup>u</sup> tas Rāwanas gōs gāshē törikh 798.

khabar būzith suh Rāwun gav khabardār  
khabar tām<sup>1</sup> kür<sup>u</sup>, ‘ gāñiv Lankāyē dēwār’ . 799.

Angud paigām hēth yēli gōs dubāray  
khotus zōj<sup>u</sup>n ta wōj<sup>u</sup>n wāra-wārāy 800.

dopus tām<sup>1</sup> Rāwanan, ‘ sir bāv kyāh chuy  
‘ pathar bēh wan ts<sup>u</sup>h ökh<sup>u</sup>r<sup>u</sup> nāv kyāh chuy 801.

‘ pozuy wan kyāh chuh ökh<sup>u</sup>r<sup>u</sup> kīna dar-dil  
‘ tsē zōj<sup>u</sup>th Lōkh ami-nishē kyāh tsē hōsil 802.

‘ panun<sup>u</sup> kus chuy ts<sup>u</sup>h kas-sūty chukh ts<sup>u</sup>h kas zākh  
‘ marani kīna zinda rōzani kyāh karani ākh’ 803.

asān Angadan jawāb tas dyut <sup>u</sup> zi dīlkhāh tyuthuy yuth <sup>u</sup> Rāwanas tami-sūty gav dāh	804.
‘ bōh chus tasonduy naqiyē-pēt <sup>h</sup> yus karān shrān ‘ angōchās walāna ākh ay <sup>h</sup> dēv-i-nādān ’	805.
‘ bōh ḍsus dōd cēwan tami wakhta mōsum ‘ moṭhūy kētha myōn <sup>u</sup> buth <sup>u</sup> kar wāra mōlum ’	806.
‘ tithay roṭ <sup>u</sup> makh yithay hūnis rāṭan s <sup>h</sup> ‘ na-tay yitha dōda-shur <sup>u</sup> khūz <sup>h</sup> ras diwan ts <sup>h</sup> ’	807.
‘ dopus tām <sup>h</sup> Wöliyēn, ‘ wōñ atha trāwun ’ ‘ pazyā mē duṣhṭa wuñ-kēn zōr hāwun <sup>u</sup> ’	808.
dopus tām <sup>h</sup> Rāwanan, ‘ kot <sup>u</sup> gāv suh Wöli ‘ zinday chwā kina kür <sup>u</sup> n tām <sup>h</sup> jāy khöli ’	809.
wadan <sup>u</sup> won <sup>u</sup> nas, ‘ koruñ tām <sup>h</sup> cyōn <sup>u</sup> hyuh <sup>u</sup> pāph ‘ hyotus zuv Rāma-tsandran kar ts <sup>h</sup> yinsāph ’	810.
dopus tām <sup>h</sup> tōra phīrith, ‘ ay <sup>h</sup> barādar ‘ pisar nā kāsh <sup>h</sup> kē āsakh ts <sup>h</sup> dōkhtar ’	811.
‘ kēthau tas mōl <sup>h</sup> -sond <sup>u</sup> kartūth tsē trōwuth ‘ zinday ösith marith kētha mandachōwuth ’	812.
‘ tasond <sup>u</sup> gara-bār kētha paradēn dyutūth khyon <sup>u</sup> ‘ tsē-hyuh <sup>u</sup> santān tas mōlis pazyā zyon <sup>u</sup> ’	813.
‘ tsē nay tākath yimay sūtin tsē tot <sup>u</sup> bōh ‘ flēmāv tas khūn az-aphsūn-i-jādōh ’	814.
‘ dimay hisa sāryukuy sata-kin <sup>h</sup> baray lōl ‘ gumān gatshi sārēniy biyē zinda gōs mōl <sup>h</sup> ’	815.
dopus tām <sup>h</sup> tōra, ‘ kam-zātō yih mō wan ‘ yinay gardan dinay wōñ Rāma Lākh <sup>h</sup> man ’	816.
‘ pozuy won <sup>u</sup> may chēyē yēkhbālmandī ‘ sñēran sñōpan ma kar kēh khōd-pasandī ’	817.
tithay būzith suh Rāwun āv dar-jōsh gonqukh Angud qopukh tām <sup>h</sup> , ‘ wōñ kariv hōsh ’	818.

wōdañē wōth<sup>u</sup> tāj nyūnas pāna az-zōr  
kalas dyut<sup>u</sup>nas akhāh sōpon<sup>u</sup> sēthāh shōr 819.

jamāh rākhēs sapān<sup>1</sup> tas āvür<sup>u</sup>kh tan  
tsaṭan māraṇ wōthith gav tshāla māraṇ 820.

athas-kēth tāj hēth rāzas-nishin gav  
shēraṇ gav Rāma-tsandras-pēṭh paran pē 821.

41. VIBHISĀNA REMONSTRATES WITH RĀVANA. HE JOINS  
RĀMA AND IS MADE KING OF LAṄKĀ.

dapan, yēli Rāwanas tām<sup>1</sup> zōra nyuv tāj  
Vibhishēn tām<sup>1</sup> korun tami mulka yēkhrāj 822.

prīthōnas tas, 'wanum yith kyāh chuh tadbir'  
dopus tām<sup>1</sup> tōra, 'pānas chuy tsē takhsīr 823.

'sahal waziyāh kathāh akh ös<sup>u</sup> āsān  
'sapon<sup>u</sup> mushkyul<sup>u</sup> ta mandachōwuth panun<sup>u</sup> pān 824.

'sōkhas-pēṭh dōkh wuchith pānay pashun āy  
'wuchuth shēmshēri-kun gardūn<sup>u</sup> kashun öy 825.

'tsē kyāh gam chuy yih gōluth rākhēsan byōl<sup>u</sup>  
'tsē chukhnā shōkh yith zōluth panun<sup>u</sup> öl<sup>u</sup> 826.

wañānas poz<sup>u</sup> nasīhath zahr-i-kōtil  
wanun<sup>u</sup> tūsān amā bōzun<sup>u</sup> chuh mushkil 827.

amiy kathi-sūty Rāwun shōr khyōwun  
wadani log<sup>u</sup> jahala-sūtin tāj trōwun 828.

korun āwāra tami gara-bāra-nishē gav  
shēraṇ gav Rāma-tsandras pēṭh paran pēv 829.

dyutus tām<sup>1</sup> Rāma-tsandran Rāwanun<sup>u</sup> tāj  
dopun tas, 'tsēy dimay Lankāyē-hond<sup>u</sup> rāj' 830.

42. RĀVANA'S LETTER TO SUGRĪVA.

tabal wōy<sup>u</sup>kh yōdas-pēṭh drāy khōsh-dil  
pakan gay Lōki-kun manzil-ba-manzil 831.

tithay yēli Rāwanan paygām būzun  
Shukāsōr wādaran hēth nāma sūzun 832.

## 43. SUGRIVA'S REPLY.

833-846

mudā tām <sup>1</sup> lodūn Sugrīwas namaskār	
‘mē chum tiy yād Sugrīv mā mē chum yār’	833
wanani log <sup>u</sup> , ‘myōn <sup>1</sup> kām <sup>1</sup> -sanā bāriy kān	.
‘taway mārani āham hēth ts <sup>u</sup> h dushman’	834.
‘tih chūy-nā yād yēli tām <sup>1</sup> bōy <sup>u</sup> mōrūy	
‘tih būzith rākhēsan wōth <sup>u</sup> sārēniy huy	835.
‘tsē kūh kamī sāta māriy chēy-na kāh bāth	..
‘ganīmath chuy t <sup>u</sup> kan wōla yut <sup>u</sup> mē-nish wāth	836.
‘ts <sup>u</sup> h yōdwai mēth <sup>u</sup> r chukh wōla yāwāri kar	
‘samith shētras hēmav khūn ày <sup>1</sup> barādar	837.
‘yiyīy nay wath yinas path tsal Khaith rōz	.
‘dazan chum dil mē tas-sūtīn pozuy bōz	838.
‘tsalakh nay dēsh ada carbas karay gūl <sup>u</sup>	
‘tamiy-sūtī zāla yith Lankāyē zuwūl <sup>u</sup>	839.
‘gatshiyēy zindagī gatshī ãn mānūñ <sup>u</sup>	
‘khabar kür <sup>u</sup> may khabar gatshī shērth zānūñ <sup>u</sup>	840.

## 43. SUGRIVA'S REPLY.

sapon <sup>u</sup> dil-khasta tām <sup>1</sup> māwāza tamyuk <sup>u</sup> lyūkh <sup>u</sup>	
korukh sar-basta Dashē-Rāwanas-nishin nyūkh	841.
mutsonu yiy porun cashmau horun khūn	
achar shēmshēr tath mazmūn chōkas nūn	842.
mudā yiy lyūkh <sup>u</sup> mot <sup>u</sup> , ‘pāz <sup>1</sup> -kin <sup>1</sup> ts <sup>u</sup> h chukh dōst	.
‘amā phyūruk <sup>u</sup> Dayēs wālun <sup>u</sup> paziy pōst	843.
‘chuh bē-parwāh dayāh wanānūc <sup>0</sup> chēyā jāy	
‘sh <sup>u</sup> nāh kari sōr <sup>u</sup> say tas kyāh chuh parwāy	844.
‘chuh kyāh ada myōn <sup>u</sup> yā yih cyōn <sup>u</sup> tas gam	
‘gatshēs dār <sup>u</sup> yāwa-nish akh pā-phyorāh kam	845.
‘Nirānzan bođ <sup>u</sup> chuh Nārāyēn Nirākār	
‘karun <sup>u</sup> chus pānā lūkan-pēt <sup>u</sup> ladan bār	846.

'kārun<sup>u</sup> tas tiy tē rākhēs-wāsanā phīr<sup>u</sup>  
 'phyuṣuy man yeli kür<sup>u</sup>y tām<sup>1</sup> Nāradan zīr<sup>u</sup> 847.  
 'khabar kar kēh tsē chēy kas-sūty gayēm kōm<sup>u</sup>  
 'wuchān<sup>u</sup> chukh triyē-nazari nōshē-hanzē zōm<sup>u</sup> 848.  
 'ts<sup>u</sup>h chukh pōpī tsē kar shūbīy ogun hyon<sup>u</sup>  
 'ts<sup>u</sup>h wātakh ách<sup>1</sup> kađith hōnēn zinday khīyon<sup>u</sup> 849.  
 'mē kyāh maṭi cyānē gardūn<sup>u</sup> cyōn<sup>u</sup> zuv jān  
 'bōh panani pāpā-sūty chus hāl-i-hairān 850.  
 'chuh Nārāyēṇ wuchan sōrūy yih pānay  
 'khōshī ös<sup>u</sup>s ta gav sōrūy bahānay 851.  
 'chiyēy kēh zōr hāwān<sup>1</sup> hāy wuñ-kēn  
 'na-tay wōla guñ<sup>1</sup> gandīth līlā Dayēs wan 852.  
 'ts<sup>u</sup>h nay yikh öy<sup>1</sup> ás<sup>1</sup> Lankā gatshiy h<sup>u</sup>ñ<sup>u</sup>  
 'aday tath pāph kēh tīm cyānē gardūn<sup>u</sup> 853.

## 44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKSHMAYA.

yih khath por<sup>u</sup> Rāwanan yāñ pānasay yōt<sup>u</sup>  
 dapan, tāñ Rāma-tsandrun<sup>u</sup> phōj tot<sup>u</sup> wōt<sup>u</sup> 854.  
 samandara Rāma-juv shēhras-andar tsāv  
 Angud sūtin Ogun Halmot<sup>u</sup> Ladar-Wāv 855.  
 khōwār<sup>1</sup>-kin<sup>1</sup> tīm z<sup>u</sup>h zān<sup>1</sup> mārami lāgīy dēv  
 dachin<sup>1</sup>-kin<sup>1</sup> drāv Zāmōwanth Sugrīv 856.  
 pakan gav Rāma-juv ánd<sup>1</sup> ánd<sup>1</sup> zi palṭan  
 t<sup>u</sup>kan gav brōth sārēn pāna Lākh'man 857.  
 lūz<sup>u</sup>n Sītāy<sup>1</sup> shēch<sup>1</sup> ás<sup>1</sup> áy khōsh rōz  
 'hēniav zuv Rāwanas aki sāta poz<sup>u</sup> bōz 858.  
 tīthay yeli Rāwanan paygām būzun  
 nēcyuw<sup>u</sup> zyuñh<sup>u</sup>-hyuh<sup>u</sup> sēthāh hēth phōj sūzūc<sup>1</sup> 859.  
 samith tīm ahada-bād<sup>1</sup> rākhēs ba-autār  
 Yindarzītas-sūtin lāryēy ba-yēk-bār 860.

gatshan kēh vih karith and <sup>h</sup> ir <sup>u</sup> tāgān	
pakan kēh warn badalith tūri zāgān	. 861.
gatshan kēh nāra-wuzamal kēh gatshan d <sup>h</sup>	
gatshan kēh ös <sup>l</sup> hāpath kēh gatshan s <sup>h</sup>	862.
sapān <sup>l</sup> kēh manōshy tim kēh pariyē kēh jin	
ab <sup>r</sup> lāgān ta wālan rūd yā shīn	863.
yōdas yēli mīl <sup>l</sup> tim rākhēs ta wādar	
timan asōran sapon <sup>u</sup> zan kōri-khādar	864.
wuchith Zāmōwanas gairath sēthāh ās	
khüts <sup>u</sup> tsakh yüts <sup>u</sup> ta mōrin sāsa-bād <sup>l</sup> sās	865.
Hanūmānan asōr yēli mōr <sup>l</sup> wārāh	
wanan chiy, Yindrazith boq <sup>u</sup> jōd <sup>u</sup> gārāh	866.
khasith gav bar-hawā tām <sup>l</sup> tīr trövin	
sēthāh'mōrin ta wārāh tsalanövin	867.
wanani log <sup>u</sup> Rāma-tsandas-kun Vibhishēṇ	
'khabardōri kariv gatshi māra Lākh'man	868
'iyēs jōdāh karith dushman diyēs tīr	
'gatħēs Halmot <sup>u</sup> sipar dyun <sup>u</sup> tiy chuh tadbīr '	869.
Hanūmānas'wanani log <sup>u</sup> Rāma-autār	
'ts <sup>h</sup> sūty pakh Lākh'manas rōzus khabaqdār '	870.
ba-hēkmath rāth dōh tas sūty sūty ös <sup>u</sup>	
kazāh yēli ās parhēzuk <sup>u</sup> mashith gōs	871.
nēnd <sup>u</sup> r pēyē Halmatis khōsh gav Yindarzith	
barish lōy <sup>u</sup> n ta say tas Lākh'manas bīth <sup>u</sup>	872.
garaz Lākh'man ba-zakhmī tīr-i-jādō	
sapon <sup>u</sup> bēhōsh lōshuk <sup>u</sup> tas na akh mō	873.

45. RĀMA LAMENTS. VIBHISHĀNA TELLS OF THE SAMJIVANA PLANT. HANUMAT'S JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW. INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LAṄKĀ.

khabar yēli būz <sup>u</sup> 'maranūc <sup>u</sup> Rāja-Rāman	
mathani lōg <sup>u</sup> khākh kār <sup>l</sup> tām <sup>l</sup> cākh jāman	• 874.

875-889	SKIRĀMĀVATĀRACARITA	
	‘ wādani log <sup>u</sup> zōr <sup>a</sup> trōwun nāla-phār <sup>tyād</sup>	
	‘ dopun, ‘ kyāh kor <sup>u</sup> mē ākāshēn yih bēdād ’	875
	‘ wodun, ‘ yiy rāza Dashērath gam khēwan gav	
	‘ tamis <sup>o</sup> -pata pyāla zahruk <sup>u</sup> Lākh <sup>h</sup> manan cēv	876.
	‘ amis pata pān myōn <sup>u</sup> mārun <sup>u</sup> chuh āsān	
	‘ bōh marith pāna Sītā āsi hairān ’	.877.
	‘ tamis yān lukh wanān diyi nār pānas	
	‘ tyuthuy wadi yuth <sup>u</sup> gatshan chala-āsmānas	878
	‘ tamyuk <sup>u</sup> ósum na gam yiy chum yiwān ār	
	‘ patav-lākan Vibhishēn gav giripūtār	879.
	‘ yih kyāh kari zāni wōñ kath jāyi rūzith	
	‘ diyēs kati sōkh suh Rāwun hāl būzith ’	880.
	‘ wodun wārā, ‘ Baruth yod <sup>u</sup> āsīhēm yōr	
	‘ mē-pēt <sup>h</sup> kar wātihēm yuth <sup>u</sup> kaīsi-hond <sup>u</sup> zōr ’	881.
	Vibhishēn log <sup>u</sup> wanāni, ‘ tyuth <sup>u</sup> āsi kus vīr	
	‘ kambar gāndīth dāpas dāwahāk <sup>l</sup> bōh tadbīr	882.
	‘ chuh gāsāh akh wanās amrēth-sanzīwan	
	‘ kōhas-pēt <sup>h</sup> rāth-kyut <sup>u</sup> āsān shēmāh zan	883.
	‘ anēy kātshāh gatshīth sub <sup>o</sup> han prabātan	
	‘ sūrē-khasanay suliy gatshī zinda Lākh <sup>h</sup> man	884.
	‘ amā tot <sup>u</sup> -tāñ gatshon <sup>u</sup> wārā chuh manzil	
	‘ shurāh shēth kruh tot <sup>u</sup> biyē yun <sup>u</sup> chuh mushkil ’	885.
	māndoch <sup>u</sup> mot <sup>u</sup> ós <sup>u</sup> nā Halmōt <sup>u</sup> t <sup>o</sup> kan drāv	
	wōthīth gav tshāla hēth zan gav wōthīth wāv	886.
	rumāh akh parbatās-pēt <sup>h</sup> wōt <sup>u</sup> yēkh-bār	
	wuchun tath rākhēsau dīth thōw <sup>u</sup> mot <sup>u</sup> nār	887.
	tulun parbuth nakhas-pēt <sup>h</sup> āv ākōsh <sup>l</sup>	
	Wudas sōpon <sup>u</sup> buñul <sup>u</sup> tīm lāg <sup>l</sup> karani kōsh <sup>l</sup>	888.
	Baruth bēdār sōpon <sup>u</sup> tambaljīth drāv	
	wuchun ākōsh <sup>l</sup> yēli qyūt <sup>h</sup> un tālan wāv	889.

## 46. REVIVAL OF LAKSHMANA.

890-903

nakhas-kēth hēth tsalan zan sēna-sūnz <sup>u</sup> Lōkh dyutus tām <sup>i</sup> tīr ös <sup>u</sup> s Rāwanūn <sup>u</sup> shēkh	890.
Hanūmānas suh Barathun <sup>u</sup> tīr yēli āv wuchiv kētha-pōth <sup>i</sup> pēv 'butarōts <sup>u</sup> -pēth <sup>i</sup> wāv	891.
parani jog <sup>u</sup> ' Rāma Rāma kyāh yih bēdād ' yih jīn chwā dēv chwā kina ādamī-zād '	892.
tithay būzith Baruth gav nāla trāwan prishan shāch <sup>i</sup> ös <sup>u</sup> suh nēth āwan ta kāwan	893.
tasanzē zēvi bōy <sup>i</sup> -sond <sup>u</sup> yāñ nāv būzun pathar pēv yūt <sup>u</sup> wodun bētāb sōpon <sup>u</sup>	894.
wadan prytsh <sup>u</sup> nas, ' chuh kyāh tas bōy <sup>i</sup> -sond <sup>u</sup> hāl ' mē tas-nishē dūr gōmot <sup>u</sup> wōl <sup>u</sup> yūt <sup>u</sup> kāl '	895.
Hanūrhānan wonun taś hāl sōruy ' suh Lākh'man Yindrazi <sup>i</sup> az rāth mōruy	896.
' tasandi lasanuk <sup>u</sup> dawāh ath parbatas ös <sup>u</sup> ' tsē dyut <sup>u</sup> mot <sup>u</sup> tīr dōrith yit <sup>i</sup> wasith pyōs '	897.
dopus Baratan, ' tamyuk <sup>u</sup> nō yāra chuy gam ' bōh tīras-pēth tshunath tōrith ba-yēkh-dam	898.
' tulun parbuth karav yot <sup>u</sup> -tāñ kuñ <sup>u</sup> y kāth ' bōh tīras-pēth ba-Lankā wātanāwath '	899.
Hanūmānas tih būzith khōsh sapon <sup>u</sup> man wōthith gav kōh hēth pēv dar-ashukh-wan	900.

## 46. REVIVAL OF LAKSHMANA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF KUMBHAKARNA.

Vibhishēñ āv ta tshōdun nōsh-ē-dārōh dyutun cyon <sup>u</sup> Lākh'manas tās tōl <sup>u</sup> suh jādōh	901.
sapon <sup>u</sup> biyē zinda Lākh'man dīs <sup>u</sup> n āwāz korukh Halmot <sup>u</sup> Ladar tāmath saraphrāz	902.
suh wōth <sup>u</sup> thod <sup>u</sup> ' Rāma-tsandras pāsh biyē ās khanjar hēth pānā wōth <sup>u</sup> asōran korun dās	903.

Vibhīshēṇ Lākh'manas-sūty rūd <sup>u</sup> pānay tamis hōvin Yindarzītan nishānay	904.
suh Lākh'man-juv <sup>i</sup> karānay böz <sup>i</sup> yeli dyūth <sup>u</sup> khaṭith-pōthin rājith mātrun harith byūth <sup>u</sup>	905.
Angud biye Zāmawanth Halīmōt <sup>u</sup> Ludar Wāv gāthith pěy rākhēsan sahlāb zan āv	906.
sapon <sup>u</sup> dēwāna Rāwun trān lōryōv Yindarzītūn <sup>u</sup> khabar būzith vělaryq <sup>v</sup>	907.
dapan, tas ḍs <sup>u</sup> bōywāh akh dilāwār shēh rēth sūrith gāthān ḍs <sup>u</sup> nēn <sup>u</sup> āri bēdār	908.
sēthāh saktī karith suy wuzanōwun wadani log <sup>u</sup> tas' panun <sup>u</sup> ahwāl bōwun	909.
achēn phash-phash diwān lāran yōdas āv khēlis-manz-bāg pādar-s <sup>u</sup> h zan tatiy tsāv	910.
raṭan yēs tas taṭan zan s <sup>u</sup> ts kapar-thān karan pārah dubāray kēh na tas jān	911.
yiwan yus tas diwan dōrith ba-ākāsh dapan, tas kēh na rōzan lasanūc <sup>u</sup> āsh	912.
wuchan yēs tas buchān āch <sup>u</sup> dar hēwan jān tałan yus tas walān zan mār-i-pētsān	913.
sēthāh mōrin ta wārāh dūr trōvin rāṭin wārāh taṭith tām <sup>i</sup> nēngalövin	914.
kür <sup>u</sup> n tīzī ta khū-rīzī karān āv kārin māldān khōli zan na kāh zāv	915.
wasith pěy sōr <sup>i</sup> wādar khyōkh hazimath tih Sugriwan wuchun cashman khotus rath	916.
khūt <sup>u</sup> s yeli taṣh sēthāh lāran tamis drāv wōthith tas myūl <sup>u</sup> yitha nāras-sūtin wāv	917.
sapon <sup>u</sup> ākāsh, nēts <sup>u</sup> būmī sapūn <sup>u</sup> kūn <sup>u</sup> tatiy mā Shēshēnāgas thar sapūn <sup>u</sup> mūn <sup>u</sup>	918.

46. DEATH OF INDRAJIT AND KUMBHAKARŚA. 919-933\*

kamān phuṭ <sup>u</sup> tīr sūrīth phir <sup>u</sup> shēmshēr tātīkh jabajāma thaph lōy <sup>u</sup> kh rātīkh gēṛ	919.
garāh lath akh akis lāyan garāh mushth garāh buth <sup>1</sup> -kin <sup>1</sup> garāh biyē pusht-bar <sup>1</sup> -pusht	920.
garāh gūr <sup>1</sup> sōpanan yistāda rōzan garāh kāpan badan khūnī gatshan tan	921.
garāh tim zar-kakav lāgan khasan hyūr <sup>u</sup> pēwan pānay wasith yēli yūts <sup>u</sup> yiwan gyūr <sup>u</sup>	922.
garāh kaṭh sōpanan jabrūth hāwan diwan daka akh akis-kun kala chāwan	923.
satan dōhan satan rōts <sup>u</sup> n korukh jang ditīkh pātāl pād <sup>1</sup> ākāsh-kun hēṅg	924.
patav-lākan asōr sōpon <sup>u</sup> zabardast dyutun dōrīth pathar Sugrīv gav past	925.
sapon <sup>u</sup> bē-hōsh yēli buth <sup>1</sup> -kin <sup>1</sup> paṭhar pēv kūr <sup>u</sup> s kōm Kumbhakarṣan hēth tamis gav	926.
raṭīth yēli rākhēsan tyuth <sup>u</sup> pād <sup>1</sup> shāh nyūn Angud Halraot <sup>u</sup> patay gay yān timau tsyūn <sup>u</sup>	927.
sapon <sup>u</sup> sāthāh gatshīth bēdār Sugrīv wuchan hēth kōchi-kēth ḍsus niwan dēv	928.
dandau-sūty nast rūṭ <sup>u</sup> nas dōn athan kan kāḍin tas mūla trōvin parbathāh zan	929.
t <sup>1</sup> kan gav Rāma-tāndras-nish asān ḍs <sup>u</sup> suh rākhyos <sup>u</sup> tyuth <sup>u</sup> karith läran patay gōs	930.
pakan gav rath chakan yēli wādaran-mānz <sup>1</sup> wuchani lāg <sup>1</sup> tas buthis zañ chis pēwan pānz <sup>1</sup>	931.
wuchan yim ḍs <sup>1</sup> tim tas-nish chih khōtsān t <sup>1</sup> kan wōṭh <sup>u</sup> Rāma-juv tāñ tas dyutun kān	932.
Sunṣrāh hyuh <sup>u</sup> wāsith butarōts <sup>u</sup> -pēṛh pēv phuṭ <sup>u</sup> s han <sup>1</sup> -han ṭa ḍājēn <sup>1</sup> sūr tas gav	933.

47. RĀVANA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE  
MAKĒSHVARA LIṄGA, WHICH RĀVANA LOSES.

khabar būzith tabar zan Rāwanas āy  
sēthāh gav āshīaras thāḍani log<sup>u</sup> pāy 934.  
sēthāh kōpyōv drāv ada pāna Rāwun  
gayēs yiy bōd Dayēs tiy ḍs<sup>u</sup> hāwun 935.  
khēwān apsūs yūts<sup>u</sup> tāpani log<sup>u</sup> zēv  
'mē tas kyāh won<sup>u</sup>', tētas pēv tas Sadāshiv 936.  
sēthāh kōpyōv ada yēli pyōs talwās  
onun pushpakh ta gav bar-kōh-i-Kailās 937.  
shēran sōpon<sup>u</sup> Shiwas won<sup>u</sup> tām<sup>1</sup> ba-zōri  
padēn-pēt pāda-kamalan log<sup>u</sup> suh pōri 938.  
wonun tas, 'Rāma-tandran kor<sup>u</sup> mē bēdād'  
ditin bārav wadan phār'yād-phār'yād 939.  
paran-tal gav Mahādēwas paran pyōs  
shēran sōpon<sup>u</sup> prakhōt<sup>u</sup> Shiv pāna tōṭhyōs 940.  
Makēshōr tām<sup>1</sup> dyutus, 'gatsh Lōki nin rāth  
'thawun tati Rāma-juv pōshiy na tāt<sup>1</sup> zāth 941.  
'thawun yiti nith tot<sup>u</sup> dushman yiyiy na  
'amā yēti thāwahan tati thod<sup>u</sup> wōthiy na' 942.  
Makēshōr sūty pānas yēli suh hēth āv  
wuchiv kētha-pōt<sup>h</sup> Nārod<sup>u</sup> tas prakrēt<sup>u</sup> tāv 943.  
yih gav tħal, āv zal tas log<sup>u</sup> wuchani dūr  
dopun, 'kāshāh gothum raṭhēm yih thōkur' 944.  
wuchun buḍ<sup>u</sup> brōhmuṇāh dyūthun yiwan tām  
dopur tas-kun, 't<sup>h</sup>.rāth thōkur mē zal ām' 945.  
dopus tām<sup>1</sup> tōra, 'dātā ḥra-kani phēr  
'mē chum manzil pakun<sup>u</sup> wārā gatshēm tēi' 946.  
wonus tām<sup>1</sup> zāt, 'raṭh yima pān nōvith  
'dōyim<sup>u</sup> gūr<sup>u</sup> yēli gatshēm tēi. tħun t<sup>h</sup> trōvith' 947.

## 48. RĀVĀNA'S INCANTATION.

948-961.

roṭus tām<sup>1</sup> gav suh Rāwun yēli nēbar drāv  
pakani log<sup>u</sup> zal tamis dār<sup>1</sup>yāv-dār<sup>1</sup>yāv 948.

sapon<sup>u</sup> lācār wārāh log<sup>u</sup> riwani  
dits<sup>u</sup> krakh, 'zōra zal āv kōra-kani' 949.

dopus tām<sup>1</sup> brōhmnānā, 'wōñ sūr<sup>u</sup> wāday'  
thowur<sup>u</sup> ṭhōkur mōhalakh yistāday 950.

wuchiv kētha-pōṭh<sup>1</sup> Rāwun tshāl<sup>u</sup>rōwun  
mōñishōr gāv Makēshōr wōdañē thōwun 951.

lajyāv ada ṭhōkuras wārāh wandani rath  
'wōthēm thod<sup>u</sup>,' tām<sup>1</sup> mulay kür<sup>u</sup>nas na harakath 952.

Makēshōr sūty nyunuk<sup>u</sup> sūrus tamannā  
tasallī gōs suh phīrith gav ba<sup>1</sup>Lankā 953.

48. RĀVĀNA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTION  
MANDĀDARĪ.

onun ṭhōdith Shōkhur ḍus panun<sup>u</sup> gōr  
dopun tas, 'kyāh karav rūdum na kēh zōr 954

'chukhay gōr myōn<sup>u</sup> pozuy won<sup>u</sup>may n<sup>u</sup>h poz<sup>u</sup> bōz'  
dopus tām<sup>1</sup>, 'sankalaph kar wōth khaṭith rōz 955.

'yih chēy kath sath satan dōhan oğun zāl  
'zapith manth<sup>u</sup>r humun pōshiy na zāh kāl 956.

'gānz<sup>u</sup>r yōdwai yih zaph kāh kari na wāray  
'shētra-sandi mōkha tēli sōpani suh māray' 957.

khonun son<sup>u</sup> cāh tathiyy-manz-bāg suy byūṭh<sup>u</sup>  
oğun zōlun tamyuk<sup>u</sup> d<sup>u</sup>h böy<sup>1</sup> tasānd<sup>1</sup> dyūṭh<sup>u</sup> 958.

gāthith tām<sup>1</sup> Halmatas hyot<sup>u</sup> hāl bōwun  
'n<sup>u</sup>h gāth Rāwun ağna-pēṭha nōsh<sup>u</sup>rāwun' 959.

gayēs lārān 'Angud Halmot<sup>u</sup> Vibhīshēṇ  
wūzukh Rāwun tapas-pēṭh mūd<sup>u</sup>mot<sup>u</sup> zan 960.

mulay thod<sup>u</sup> wōth<sup>u</sup>-na tas asōraş dyutus mār  
karani log<sup>u</sup> zaph tapas tāsandis namaskār 961.

Hānūmānas wanani log<sup>u</sup> yiy Vibhishēṇ  
' s<sup>h</sup> gāth Mandōdariyē sakti sēthāh an' 962.

suh gav Mandōdariyē on<sup>u</sup>nas sitēzay  
wonun cās, ' wōñ tshunay wōlinjē nēzay' 963.

porun tām<sup>1</sup> nā-sazāh Mandōdariyē-kun  
gatshith tami hāl sōrūy Rāwēnas won<sup>u</sup> 964.

' yiwan chim pānz<sup>1</sup> ta wādar chim paran phāsh  
' tsolum trōvith nēcyuv<sup>u</sup> wōñ chēm kasünz<sup>u</sup> āsh' 965.

wodūn wārāh cashma-dula horun rath  
tih būzith drāv Rāwun ās gairath 966.

dopus Mandōdariyē, ' wōñ chum na tākath  
dōhay won<sup>u</sup>may ia zāh būz<sup>u</sup>th na kāh kath' 967.

dopus tām<sup>1</sup> Rāwanan, ' yim Rāma-juv<sup>1</sup> mōr<sup>1</sup>  
' timau yim pāph kār'māt<sup>1</sup> ös<sup>1</sup> tim hōr<sup>1</sup>' 968.

wodun wārā dēkas pananis dit<sup>u</sup>n tsünd<sup>u</sup>  
' Dayēs ös<sup>u</sup>m khōshī tapasiyē gayēm khünd<sup>u</sup> 969.

' khabar chēy-nā Narāyēn pāna autār  
' mudā chum mōkth gatshun yiy chu.n karun<sup>u</sup> kār' 970.

## 49. RĀVĀNA HIMSELF SALLIES FORTH. HIS DEATH.

silāh sōrūy onun sūtin tamis drāv  
dazan lāsh<sup>1</sup> zan grazan s<sup>h</sup> zan yōdas āv 971.

kür<sup>u</sup>n yüts<sup>u</sup> kāl tāmath zōrawōrī  
dopun, ' khēma vēh asōr gay māra sōrī' 972.

kunuy zon<sup>u</sup> gav suh zan gōtān-andar kāv  
gayēs h<sup>u</sup>ñ<sup>u</sup> Lōkh yīrawūñ<sup>u</sup> sōpliñ<sup>u</sup>s nāv 973.

sangara-pēthā sūrē lūstus añē-gōt<sup>u</sup> gōs  
badan ötyuk<sup>u</sup> amā pōlōd<sup>1</sup> ho<sup>u</sup> gōs 974.

tabal wōy<sup>u</sup>n yōdas-pēth drāv lārān  
horun osh<sup>u</sup> wanani log<sup>u</sup> tāñ, ' wāhy Nārān' 975.

samay sôrûy yolun pânas kabâh zan  
shêmala âkâsh bûmi-khôta vêth<sup>a</sup> tamis, tan .976.

kamân krûdûc<sup>u</sup> kamand az-kâm zi löj<sup>u</sup>n  
sipar mâyây-ë-sûty sakti samböj<sup>u</sup>n .977.

rathâh dambuk<sup>u</sup> lodun tath zin ahankâr  
t<sup>a</sup>kan gav byûth<sup>u</sup> sûras tal chapith nâr .978.

wâlin jaba-jâma r<sup>a</sup>sh lübûc<sup>u</sup> dits<sup>u</sup>n khûd<sup>1</sup>  
rathas lág<sup>1</sup> yim lamani tîm gam khêwan nûd<sup>1</sup> .979.

wadan butarâth yeli badzâth dýûthun  
sapon<sup>u</sup> tas shêm dopun, 'buth<sup>u</sup> hâwa kas-kun' .980

pakan yeli gav wuchun sôr'say jahânas  
kunuy Râwun ta pëtarun pyôs pânas .981.

kamân krûdûc<sup>u</sup> tuj<sup>u</sup>n yeli lâyihê tîr  
dapan, tâmath achèn tas bîh<sup>u</sup> and<sup>u</sup>hîr<sup>u</sup> .982.

tih ñishith pânz<sup>1</sup> ta wâdar ây lârân  
manas-manz Râma-ñandras ös<sup>1</sup> nhârân .983.

shêran sôpân<sup>1</sup> paran Nârâyënas pëy  
wuchith tas Râwanas mäzas lûj<sup>u</sup>kh rëy .984.

dapani lág<sup>1</sup> tas, 'chuh Râwun vih hövith  
'tyuthuy yuth<sup>u</sup> sârëniy nhuni nêngalövith .985.

'mahârâjâ dayâ kar chukh Narâyën  
'nhariy ás<sup>1</sup> vëri gâl<sup>1</sup> tsantsal sapon<sup>u</sup> man .986.

'samandar chukh ts<sup>a</sup>h ás<sup>1</sup> chiy pâ-bubar zan  
'hawâwâ dith chuh dâwâ mâyë-sûty man<sup>1</sup> .987.

'tagan chuy Râwanas-sûtin karun<sup>u</sup> tshal<sup>1</sup>  
'Narâyën rachta pananen wöñ paran-tal .988.

'chuh bügun<sup>u</sup> yût<sup>u</sup> krêchër kar chuh tâkath  
'Narâyën hâv ts<sup>a</sup>h r<sup>a</sup>tsarâs-kun panüñ<sup>u</sup> wath<sup>1</sup> .989.

pañyau-pēṭha shōra kin <sup>1</sup> trōwukh amāma parani lāg <sup>1</sup> pānz <sup>1</sup> ta wādar 'Rāma Rāma'	990.
wadana-sūty pān nōvikh yūls <sup>1</sup> wānikh zār shēran gāy Yishōras trōwukh ahankār	991.
saponukh sāwadān man golukh suh dushman shēmith nishē māyē santōshēs dīts <sup>1</sup> kh tān	992.
kanau kath bōz sōmana lag Yishōras-kun parun abyōs <sup>1</sup> rōt <sup>1</sup> hāviy suh darshun	993.
nawakh prōnith thawakh yōdwai kathāh yād galiy rākhyos <sup>1</sup> ada sōr <sup>1</sup> y tāliy vyād	994.
dapan, yēli Rāma-tsāndran dyūth <sup>1</sup> Rāwun yēmau yuth <sup>1</sup> wuch <sup>1</sup> timan tyuth <sup>1</sup> ôs <sup>1</sup> hāwun	995.
wanani log <sup>1</sup> wādaran, 'āth kyāh chuh cāray 'asōr qishith gatshan būmīyē chih pāray	996.
'waniv wuñ-kēn kamis chiwa Rāwanān <sup>1</sup> zōr 'aniv tas kala tātith samayēs kariv dōr'	997.
dapan, sārēn <sup>1</sup> sapūñ <sup>1</sup> tāmath zabān band humanī lāg <sup>1</sup> pān ağnus yitha humāñ kand	998.
kamān karmūc <sup>1</sup> tuj <sup>1</sup> n tas Rāwanas-kun nishānas pāpakis-pēṭh tīr sēz <sup>1</sup> run	999.
vētsārūc <sup>1</sup> wath wuchith dyut <sup>1</sup> nas ba-gardan ratas-sūty myūl <sup>1</sup> tyuth <sup>1</sup> -hyuh <sup>1</sup> Dashērāwun	1000.
50. VIBHŪṢĀNA INSTALLED AS KING OF LĀNKĀ.	
kür <sup>1</sup> kh shōdī munōdī drāy dīth tāj Vibhūṣhēn Lōki-pēṭh gav dharm-kā rāj	1001.
dapan, yot <sup>1</sup> tāñ chuh tāban sūrē tsāndram karun <sup>1</sup> rājuth ba-Lankā kēh na tas gam	1002.
raṭith yēli tati timau sōriy asōr mōr <sup>1</sup> tatly tim pānz <sup>1</sup> ta wādar zinda gāy sōr <sup>1</sup>	1003.

51. RĀMA DETERMINES TO SEARCH FOR SITĀ. 1004-1017\*

51. RĀMA DETERMINES TO SEARCH FOR SITĀ.

sapon<sup>u</sup> yēli Lōki-pēth asōran yih samhār  
dapan, phirith pakān gāv Rāma-autār 1004.

wandūc<sup>u</sup> sardī wuchith sardyōv bulbul<sup>u</sup>  
taway gul thādañas kor<sup>u</sup> tām<sup>1</sup> tagphul 1005.

‘tih mā zōnun harud atanay gulālan  
‘wandas mā nāra-sūltin cashma zālan 1006.

‘babūr<sup>u</sup> tsēph dīth khaṭīth rōzan yēmb<sup>a</sup>r-zal  
‘tithay yitha pōth<sup>1</sup> sabzī kōla-baṭhēn-tal 1007.

‘gul-ē-kōsanī ta biyē waṭaphāṭ<sup>1</sup> ta zindōr  
‘tsalan pānas zēmistānas ladan bōr 1008.

‘samith sōriy bahārāk<sup>1</sup> gul ba-dī-hāl  
‘wanduk<sup>u</sup> bōzan khaṭīth rōzan ba-pātāl 1009.

gumān tas gav, ‘gulas mā kor<sup>u</sup> wandan lūṭh  
‘na-tay wuch darmi būgūn<sup>u</sup> zanm chuy krūṭh<sup>u</sup> 1010.

‘ṭakur dūrēr halab-shīshēs kakur<sup>u</sup> pyōs  
‘wanduk<sup>u</sup> bahāna man tas pāna hānd<sup>a</sup>ryōs 1011.

‘manas mā<sup>a</sup>gav tamis Sītāyē kar-tāñ  
‘bōh chēs rātas tsōdūsh<sup>u</sup> tsandrama prazalān 1012.

‘bō-nay nērakh chih tārakh pān mārān  
‘Sumiras sōr’say chum sūrē tshārān 1013.

‘sēṭhāh ḍsus gamot<sup>u</sup> tīzuk<sup>u</sup> ahankār  
‘chambas-pēth lūr<sup>u</sup> gayēs hyot<sup>u</sup>nas phambas nār’ 1014.

52. MANDŌDARI AND SITĀ.

dopun Mandōdariyē mātāyē yānē  
‘p<sup>a</sup>h wantam kyāh mē ḍsūm karmalānē’ 1015.

dapan, tamī lōla-sūty yith dop<sup>u</sup> tamis-kūn  
‘yīthay-pōthīn zan<sup>a</sup>m sōrūy chuh būgūn<sup>u</sup> 1016.

‘kaway-bāpath tsē lōj<sup>u</sup>th nāra-wyzamal  
‘kēthay tsandrama khoṭ<sup>u</sup>tham tārakan-manz 1017.

‘ kuway-bāpath wādan chēkh mōkta hāran  
‘ kēthay sōsan koruth dōn gul-i-anāran 1018.

‘ kaway-bāpath tē lōguth ḥashka-pēcān  
‘ matay wādtam kēthay khōruth razē pān 1019.

‘ kaway-bāpath yēmb̄r-zal bāra kūr̄thām  
‘ horuth rath wārayāh bēb nāra būr̄thaīn 1020.

‘ kaway-bāpath koruth sōmbul paraishān  
‘ maran bulbul karān armān ba-armān 1021.

‘ kaway-bāpath tē wuñ nīlyēy wōzāl<sup>1</sup> nam  
‘ khēwan chēkh gam tē ami-sūty kyāh gatshiy kam 1022.

‘ kāmiy dop<sup>u</sup>nay, “ ma kar kuni sāta ārām ”  
‘ kāmiy dop<sup>u</sup>nay, “ tē gātsh<sup>u</sup>nay mandēñen shām ” 1023.

‘ kāmiy dop<sup>u</sup>nay, “ tē lōlas yūt<sup>u</sup> gatshiy ‘hōl ”  
‘ kāmiy dop<sup>u</sup>nay, “ tē dushman ös<sup>u</sup>nay mōl<sup>u</sup> ” 1024.

‘ kāmly dop<sup>u</sup>nay, “ lōkūt<sup>u</sup> awāra sōpan ”  
‘ kāmly dop<sup>u</sup> Rāwanas, “ hiyē-māl phōj<sup>u</sup> wan ” 1025.

‘ mē būzum hiy niyēm bōna nōg<sup>u</sup>rōiy  
‘ yih kām<sup>1</sup> yutsh<sup>u</sup>nay zinday gātsh<sup>u</sup>nay judöiy 1026.

‘ bōh nay wōñ cyōn<sup>u</sup> gam khyon<sup>u</sup> yūt<sup>u</sup> tālāy  
‘ pakum sūtin nimath karathas hawālāy 1027.

wādan gayē lüj<sup>u</sup> wanani Mandōdarī zār  
wodun tyuth<sup>u</sup> yuth<sup>u</sup> narakan tshēta gatshān nār 1028.

## 53. MANDŌDARĪ'S LAMENT. SHE INTERCEDES WITH RĀMA FOR SITĀ.

(Metre, Accentual.)

‘ parayō lōla yēthi “ Rāma Rāma ”  
‘ ma wōñ rōsh Rāma-tāndarō 1029.

‘ ts<sup>u</sup>y chukh hiyē ḥand<sup>u</sup>ruk<sup>u</sup> dāna  
‘ yih chēy pāna yēmb̄r-zal  
‘ kyāh kara<sup>u</sup> bara kūr̄thām khāmā  
‘ mav rōsh Rāma-tāndarō

53. MANDÔDARI'S LAMENT.		1030-1035
' parayō lōla yēthi " Rāmā Rāma "	' ma wōñ rōsh Rāma-tsandarō .	1030.
' gōlābō mav tsalum trövith maswal	' maswal pān nōvith chēy	
' yēmb <sup>o</sup> rzal-pāna bādām-cashmō	" mav rōsh Rāma-tsandarō	
' parayō lōla yēthi " Rāma Rāma "	' ma wōñ rōsh Rāma-tsandarō	1031.
' yih chēy butarāth ts <sup>o</sup> h chukh nab	' mav dis dab dōgun <sup>o</sup> mār	
yih chēy tan ta ts <sup>o</sup> h chēhas jāma	' mav rōsh Rāma-tsandarō	
' parayō lōla yēthi " Rāma Rāma "	' ma wōñ rōsh Rāma-tsandarō	1032.
' Dashērāwun ös <sup>o</sup> mē bahānay	' bōh ös <sup>o</sup> s pāna pariyē-zāth	
kawa zāna Dayēs khōsh kyāh āmō	' mav rōsh Rāma-tsandarō	
' parayō lōla yēthi " Rāma Rāma "	' ma wōñ rēsh Rāma-tsandarō	1033.
' ts <sup>o</sup> h ösukh mājē māl'shē-khānay	' yih ös <sup>o</sup> y pāna yēmb <sup>o</sup> r-zal	
' karmalāni yiy mē nēkhpūr <sup>o</sup> tsāmō	' mav rōsh Rāma-tsandarō	
' parayō lōla yēthi " Rāma Rāma "	' ma wōñ rōsh Rāma-tsandarō	1034.
' yih chēy mājē-hünz <sup>o</sup> shīr-khārō	' āwāra gömūt <sup>o</sup> mālini az	
' cyōnam dōd biyē dāma dāma	' mav rōsh Rāma-tsandarō	
' parayō lōla yēthi " Rāma Rāma "	' ma wōñ rōsh Rāma-tsandarō	1035.
' osus lāni drāyēm krāni	' karma-lōn <sup>o</sup> myōn <sup>o</sup> won <sup>o</sup> nam yiy	
' dop <sup>o</sup> nam tas ti yiy lēchyāmō	' mav rōsh Shyāñna-sōndarō	

‘parayō lōlr. yēshi “Rāma Rāma”  
‘ma wōñ rōsh Rāma-tsandarō

1036.

‘gūndūmas kūññ tshuññm kōli  
‘mē dop” zōli gayēs-nā  
‘shēhra lübūtha kina kuñi gāma  
‘mav rōsh Rāma-tsandarō  
‘parayō lōla yēshi “Rāma Rāma”  
‘ma wōñ rōsh Rāma-tsandarō

1037.

‘azalaki lāni öyyi bāgi  
‘tsey pata lāgi tsōnz kyāh dāy  
‘pās kar pitarēñē din mā pāma  
‘mav rōsh Rāma-tsandarō  
‘parayō lōla yēshi “Rāma Rāma”  
‘ma wōñ rōsh Rāma-tsandarō

1038.

‘hārāñ āyēs ashicē tsāla  
‘lāran sūty Sītā hēth  
‘khōsh yiwawāñ<sup>1</sup> khōsh andāmō  
‘mav rōsh Rāma-tsandarō  
‘parayō lōla yēshi “Rāma Rāma”  
‘ma wōñ rōsh Rāma-tsandarō

1039.

‘kanāki myāni hē kanadūrō  
‘bōh gūra-gūra karayō  
‘dūra-phalli myāni khōsh-kandāmō  
‘mav rōsh Rāma-tsandarō  
‘parayō lōla yēshi “Rāma Rāma”  
‘ma wōñ rōsh Rāma-tsandarō

1040.

‘haṭāki myāni hā mōktahārō  
‘pōkhta-kāra kar mō hōl  
‘gūma-bōl<sup>1</sup> lōla cyāni āmō  
‘mav rōsh Rāma-tsandarō  
‘parayō lōla yēshi “Rāma Rāma”  
‘ma wōñ rōsh Rāma-tsandarō

1041.

‘gūma-haṭi myāni būm kōpōni  
‘mūhani tira mōrūthas bōh  
‘siyā-casītāna chēy bādāmō  
‘mav rōsh Rāma-tsandarō

54. MANDÔDARI BRINGS SITÂ TO RÂMA. 1042-1053

'parayō lōja yēshi "Râma Râma"  
' ma wōñ rôsh Râma-tsandarō 1042.

'prakâshë-sûty yeli rôza hoshë  
' gôlâbas gav kôngâ-pôshë-rañg  
' dil gav sangj ta tan gayë trâmô  
' mav rôsh Shyâma-sôndarô  
' parayô lôla yêshi "Râma Râma"  
' ma wôñ rôsh Râma-tsandaro' 1043.

54. MANDÔDARI BRINGS SITÂ TO RÂMA. RÂMA'S DOUBTS ABOUT SITÂ. THE GODS AND DAÅARATHA BEAR WITNESS TO HER PURITY. THE ORDEAL BY FIRE.

(Metre, *Haazaj*, - - -, - - -, - - -.)

mudâ Mandôdari Sítayë hëth gayë  
wadani luj<sup>u</sup> Râma-autâras pañan pêyë 1044.

wodun<sup>u</sup> wârâh dopun tâs, 'myôñ<sup>u</sup> kar pây'  
dopus tâm<sup>1</sup>, 'gatsh tsê chëy Lankâyë-manz jay' 1045

kûr<sup>u</sup>s tami lôla-sûty lîlâ sa bûz<sup>u</sup>n  
dilasâh dith tithay Lankâyë sûz<sup>u</sup>n 1046.

dilasâh dith sa yeli sûz<sup>u</sup>n ba-Lankâ  
pakan gav dûj<sup>u</sup> pakani tas-sûty sa Sítâ 1047.

dopun Sítayë-kun tâm<sup>1</sup> Râma-tsandran  
'tsê-kun wuch<sup>1</sup>wuch<sup>1</sup> më wârâh man chuh hñand<sup>u</sup>ran 1048

'gôdañ tâm<sup>1</sup> râkhësan dar-dil kûr<sup>u</sup>y jay  
'tshëtyoy mä man tamyuk<sup>u</sup> mä chuy tsê parwây 1049.

'dôyum<sup>u</sup> ôsuy sëthâh gômot<sup>u</sup> ahankâr  
'më-pëtñ dêwâna gômot<sup>u</sup> Râma-autâr<sup>1</sup> 1050.

'trëyim<sup>u</sup> trivarna ôs<sup>u</sup>kh-nâ ba-Lankâ  
'dapan sôriy, "kûñ<sup>u</sup>y zûñ<sup>u</sup> ôs<sup>u</sup> Sítâ" 1051.

'yih tsûrim<sup>u</sup> cyôñ<sup>u</sup> buth<sup>u</sup> dîshith dolum man  
'tshëñ<sup>u</sup>y yôrî tshëñith wôñ gôs duszman 1052.

'môhôbath gav kathâh sûrum tâmannâ'  
tih bûzith luj<sup>u</sup> wadani kôtah sa Sítâ 1053.

dōpun tas-kun, ' satūc <sup>u</sup> sōkhī anay wōñ ' trikōtī dēwatā sōriy anay wuñ'	1054.
wuchun ākāsh-kun wūtsh <sup>u</sup> tōra wōnī ' chēh pāpau-nish judā yih lāl-i-kōni'	1055.
pryutshun Sūrēs tāmiy wārā kasam höy <sup>u</sup> ' yih chēy nirmal apoz <sup>u</sup> dōrzan hēyin nōv <sup>u</sup>	1056.
dopun Yindras, ' pozuy Nārān-nēmāt <sup>u</sup> wan ' mē mā zāh Rāma-tsandras-rost <sup>u</sup> dōlum man	1057.
kasam Yindrāza hāwan, ' tā-ba-ī-hāl ' kañekh Sītā mē chum sākhyāth Mahākāl'	1058.
wadan Sītā dapan tas, ' chukh t <sup>u</sup> h autār ' kasam chum yīl tē-path gatsha nēnd <sup>u</sup> ri bēdār	1059.
kasam chum yiy parađēn-nish lagēm pām ' kasam chum brōt̄ha bēh bar-pharsh-ē-ārām	1060.
' tē-rostuy kus dōyum <sup>u</sup> t <sup>u</sup> y chukh trēkāran ' yēman rātas dōhas sōriy chih tshāran	1061
' kasam chuh yiy tē-rost <sup>u</sup> -ay kāh mē khōsh ām ' sahā āsum mē wōñ kāsum parüz <sup>u</sup> pām'	1062.
wodun yūt <sup>u</sup> , gōs Dashērath rāza pāldā dopun göbaras, ' pozuy nirmal chēh Sītā'	1063.
wonus tām <sup>u</sup> Rāma-tsandran, ' ay <sup>u</sup> Dil-ārām ' wanay wōñ poz <sup>u</sup> taway āsakh na bad-nām	1064.
' üñ <sup>u</sup> th yēli shrotsarūc <sup>u</sup> sōkhī dyututh lāph ' t <sup>u</sup> h aśh nāras-andar sōrūy tsaliy pāph	1065.
' sētāh r <sup>u</sup> t <sup>u</sup> won <sup>u</sup> sarāphas-kun sōn <sup>u</sup> r <sup>u</sup> bōz ' " nāniy sōn nāra cīrith yāra khōsh rōz "	1066.
' t <sup>u</sup> h aśh naras-andar yod <sup>u</sup> chiy tē r <sup>u</sup> t <sup>u</sup> gōn ' tatiy gatshī sara sartal āsī yā sōn '	1067.
shēmāh gardāp gayēs hūj <sup>u</sup> lūj <sup>u</sup> wadani ' tih zānakh yēs yih bāni tas ḫyāh sāpani '	1068.

munödī dräyē yiy nösürl̄ lod <sup>u</sup> , trān balin yā nār zölin tas chuh tiy jān	1069.
wadan Sītā jamā gay pānz <sup>1</sup> ta wādar ogun shītan kruhan sōpon <sup>u</sup> barābar	1070.
dapan kēh, 'nāra <sup>o</sup> dazi wuñ pōparis tan' dapan kēh, 'āsi wuñ prazalan shēmāh zan'	1071.
dapan kēh, 'tsāyē sōrgūc <sup>u</sup> hūr nāras' dapan kēh, 'wāti wuñ mā sōrga-dwāras'	1072.
dapan kēh, 'asōra-sandi-puthy gōs yuth <sup>u</sup> hāl' dapan kēh, 'pariyē wuñ ach'dar walēs nāl'	1073.
dapan kēh, 'kyāh-sanā kyuth <sup>u</sup> -hyuh <sup>u</sup> banēs rang' dapān kēh, 'dūr <sup>u</sup> yuth <sup>u</sup> duniyāh gatshēs tang'	1074.
dapan kēh, 'Rāma-tsandran hyot <sup>u</sup> amis khūn' dapan kēh, 'nēri wuñ zan abra-tala zūn'	1075.
dapan kēh, 'yiy chuh tas yēs pāph āsan' dapan kēh, 'kūh na karmūc <sup>u</sup> hān kāsan'	1076.
pakan gayē pāna āmūts <sup>u</sup> Möha-māyā pakan phīrīh wuchan chēy tshāyē tshāyā	1077.
pakan gayē pāna yīran āyē Sītā tīthis nāras-andar zan wūsh <sup>u</sup> ba-daryā	1078.
karan mōrchala ös <sup>u</sup> s nāra-pēth <sup>1</sup> rēh 'wanday rath kath karum sāthāh atiy bēh'	1079.
dazith gav tas wuchith sōruy tsandan-kāth sa tīzūc <sup>u</sup> rēh wuchith d <sup>u</sup> h tsol <sup>u</sup> diwan lāth	1080.
suh gairath nār qishith pāth gav az-nūr. gbyēs kēh ts <sup>u</sup> nē kēshāh basm kēh sūr	1081.
riwan Sītā pēwan tas-pēth tēngal <sup>1</sup> kūt <sup>1</sup> raṭan gul zan tsātan kōsam athau-sūty	1082.

\* V. L. nāra-kang.

dazith yeli nār gāv tā 'cār-dah rōz tōdūsh <sup>a</sup> tsandrama sōpon <sup>u</sup> māh-i-dileōz	1083.
achēn lūj <sup>a</sup> zūn wuch <sup>u</sup> wuch <sup>u</sup> tsandramas-kun wanani jāg <sup>u</sup> , 'kami sangara hāvi dars hun'	1084.
sapon <sup>u</sup> tsandrama zan shāmas namūdār wuchith tas-kun tsolukh sārēn gaṭakār	1085.
wuchukh tas krūd gōmot <sup>u</sup> dēka-nishē dūr dopukh, 'Lākh <sup>u</sup> mī chēh mā Brahmā-juvūn <sup>a</sup> kūr <sup>a</sup> ', 1086.	
sōnāk <sup>i</sup> wast <sup>a</sup> r walith yeli drāyē Sītā shurāh sāmāna tami an <sup>a</sup> māt <sup>a</sup> sarāpā	1087.
wōnduk <sup>u</sup> tsol <sup>u</sup> gōsa gam sapūn <sup>a</sup> sōkhas-tal gōlābas mij <sup>u</sup> biyē bāgūc <sup>a</sup> yēmb <sup>a</sup> r-zal	1088.

## 55. THE COMING OF SPRING. RĀMA'S RETURN TO AYODHYĀ.

tsalith gav shin rūd <sup>u</sup> tshēph dith suh dar-kōh zēmīstān sūr <sup>u</sup> sōtān <sup>u</sup> āy r <sup>a</sup> t <sup>i</sup> dōh	1089.
rajith tas yir <sup>i</sup> kumis dit <sup>i</sup> nyōv <sup>u</sup> paizār arifē-pōshēs sapūn <sup>a</sup> hiyē-māl bēzār	1090.
wonuy yiy tēka-baṭāñēv gili-ṭūryēv wuchith tas sōsanas āmūt <sup>a</sup> phaṭith zēv	1091.
asani lāg <sup>i</sup> pānavūn <sup>a</sup> waṭa-phāt <sup>i</sup> ta zindōr kōngas wuch pōparay rūzith gāyēs khōr	1092.
laṭār-pōshēn anāras kor <sup>u</sup> gulis myūṭh <sup>u</sup> wanan kanṭhas, 'hasa, asē kaiśi mā ḫyūṭh <sup>u</sup>	1093.
asan kōsam khasan zuv handi-pōshēn tsasan zambakh wadan maswal chēh tōshēn	1094.
yih pampōshēs dapan hiy-āsmōnī 'mē-sūt <sup>a</sup> kēṭhā thavūn <sup>a</sup> gashī pōr <sup>a</sup> zōnī'	1095.
bab <sup>a</sup> -lāran tabar hēth gair-ē-jinsan mōshka-sūtin thonqun samsār zi han-han	1096.
wōzāl <sup>i</sup> -pōshau-sūtin yeli sabz gav kul <sup>u</sup> gulan-pēt <sup>a</sup> thāla māran chuy suh būlbul	1097.

## UTTARA KĀNDĀ.

## 56. RĀMA'S RETURN TO AYODHYĀ.

sapūñ<sup>a</sup> yēli sabza<sup>a</sup> sabzī sōr<sup>a</sup> butarāth  
yēthāh, ēpūñ<sup>a</sup> garas tas drāv r<sup>a</sup>t<sup>a</sup> sāth 1098.

wōthith ākōshi gav bar-takht-i-Rāwun  
pakan Yindras thēkan nēhadāv chuh hāwun<sup>a</sup> 1099.

t<sup>a</sup>kan tot<sup>a</sup> wōt<sup>a</sup> yēti-nā ōs<sup>a</sup> tas möj<sup>a</sup>  
suh wōtith wōt<sup>a</sup> Lakh'man sūty hēth phōj 1100.

bihith gam hēth sēthāh mātā Kusalyā  
asān<sup>a</sup> āyēs wanani lūj<sup>a</sup> tas Sumitrā 1101.

## 57. SUMITRĀ'S SONG.

(Metre, accentual.)

‘ hāryēy bōz pōshēnūlūñ<sup>a</sup> bōla-bāshē  
‘ āshē-rastēn gāsh haiy āv 1102.

‘ dam chuh duniyāh tsātīth wālawāshē  
‘ zāla lāg<sup>a</sup> rāzahams kathi kan thāv  
‘ Rāma-juv<sup>a</sup> shēch<sup>a</sup> haiy lūz<sup>a</sup> anda-gāshē  
‘ āshē-rastēn gāsh haiy āv 1103.

‘ brūthim<sup>a</sup> āsh chēy nēnd<sup>a</sup>ri nāshē  
‘ sēnd<sup>a</sup>ri-tham sōn<sup>a</sup> āgan tsāv  
‘ hada-rost<sup>a</sup> dila tas kar talāshē  
‘ āshē-rastēn gāsh haiy āv 1104.

‘ lalawun lāla-phol<sup>a</sup> ma kar shur<sup>a</sup>-bāshē  
‘ sulawun sulavith hāl tas bāv  
‘ mōlawani gāthi nyun<sup>a</sup> phōlawani gāshē  
‘ āshē-rastēn gāsh haiy āv 1105.

‘ pātāla khot<sup>a</sup> kina, woth<sup>a</sup> ākāshē  
‘ prakāshē tasandī-sūty dāg haiy drāv  
‘ nāv chus azalayē abadāki gāshē  
‘ āshē-rastēn gāsh haiy āv 1106.

• wōthtay bōzī kārtas ūzōri  
 'Rāma-juv bōzī-nā yiyi-nā sōn"  
 'zāra-pāra kartas bōzī-nā bāshē  
 ' āshē-rastēn gāsh haiy āv' 1107.

' Kiki ta Kusalyā āyē brōṭha lārān  
 ' būzukh zi Rāma-juv tā Lākh'man āv  
 ' kan thav kathan bōzta bōla-bāshē  
 ' āshē-rastēn gāsh haiy āv 1108.

[Sumitrāyē dop<sup>u</sup>nakh, ' wān<sup>u</sup>tav wāray  
 ' apoz<sup>u</sup> chwā poz<sup>u</sup> chwā Rāma-juv sōn"  
 ' añēgoṭ<sup>u</sup> gōmot<sup>u</sup> ḍs<sup>u</sup> āv wōñ gāsh  
 ' āshē-rastēn gāsh haiy āv' 1108a<sup>1</sup>.

pāna tām<sup>1</sup> korun darm ta dānay  
 nagarāk<sup>1</sup> lūkh gay traph<sup>u</sup>th sōriy  
 jānawār bōlani lāg<sup>1</sup> kārēkh bōla-bāshē  
 āshē-rastēn gāsh haiy āv 1108b.

samith sōriy āy tot<sup>u</sup> lārān  
 dēwatā sōr<sup>1</sup> tōtā karanē lāg<sup>1</sup>  
 sārēv<sup>u</sup> y samith won<sup>u</sup>, 'āv az prazi gāsh  
 ' āshē-rastēn gāsh haiy āv 1108c.

kāmadīni s<sup>u</sup>h āv gāsa hēth pānay  
 shāl gūb<sup>u</sup> hōr<sup>u</sup> brōr<sup>u</sup> āsa yēkh-jā  
 sōriy chih karan panañc bōla-bāshē  
 āshē-rastēn gāsh haiy āv 1108d.

gyāna zōn<sup>u</sup> sārēv<sup>u</sup> gyānawālēv  
 āmot<sup>u</sup> chuh Bhagawān pāna zanmas  
 bāhan sūrēn-hond<sup>u</sup> chuy tas prakāsh  
 āshē-rastēn gāsh haiy āv 1108e.

Rāma-juv yēli byūṭh<sup>u</sup> takhtas pānay  
 " dēwatā sōriy<sup>1</sup> samith āy

<sup>1</sup> Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma's return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 99.

• 58. KAUŚALYĀ'S JOY.

1108f-1118

prath jāyi sēpān<sup>1</sup> nagma ta 'nācē  
āshē-rastēn gāsh halý āv

1108f.

zūna-pāch<sup>1</sup> navim<sup>u</sup> titras kyutuy  
bṛḍwār rūhin vrushē-lag<sup>u</sup>n ḍs<sup>u</sup>  
arda-rāth gömūt<sup>u</sup> ḍs<sup>u</sup> āv biyē gāsh  
āshē-rastēn gāsh halý āv

1108g.

prabāth phōl<sup>u</sup> tōy būz<sup>u</sup> yēli rāzan  
khōsh gav Dashērath vēṭhani log<sup>u</sup>  
Vasishṭhan dop<sup>u</sup>nas zāv phōlawani gāshē  
āshē-rastēn gāsh halý āv]

1109.

58. KAUŚALYĀ'S JOY.

(Metre, *Hazaj*, ˘ - - -, ˘ ˘ - - , ˘ - - .)

‘wōthīth wanānōv<sup>1</sup>tōs yōlinji shēr drāv  
‘suh tōl<sup>u</sup>mot<sup>u</sup> Rāma-juv Sītāyē hēth āv’

1110.

tih yāñ won<sup>u</sup>nas tamis kētha-pōṭh<sup>1</sup> osh<sup>u</sup> rūd<sup>u</sup>  
wasith pēyē rāza Dashērath zan tēliy mūd<sup>u</sup>

1111.

wonun sārēn<sup>1</sup>, ‘‘talith gav yār’’ wān<sup>1</sup>tav  
‘suh rūthum Rāma-juv tas zāra wān<sup>1</sup>tav’

1112.

tatiy tami dōd<sup>1</sup> wān<sup>1</sup>, ‘gāth<sup>1</sup>nas balāy dūr’  
tih būzith sōpanani log<sup>u</sup> shēstras sūr

1113.

pakan gayē dōn achēn rūdus na kēh gāsh  
achiv dýūthun göbur biyē āv tas gāsh

1114.

korukh yēli nālamot<sup>u</sup> dōnaway wasith pēy  
onukh yūt<sup>u</sup> zōr lōlan bēkhabar gay

1115.

gān<sup>z</sup>r yēs āsi tas hyuh<sup>u</sup> rōw<sup>u</sup>mot<sup>u</sup> lāl  
lābēs yēli kyāh gāthēs tas<sup>u</sup>kun wuchith lāl

1116.

wadana-sūtin badan dōnawān<sup>1</sup> wanyēyēkh  
bandān-kun band zan nistar sanēyēkh

1117.

Sunditrā āyē and<sup>1</sup> and<sup>1</sup> grāyē māran  
pakan mōkta chākan pēṭh<sup>1</sup>-kin<sup>1</sup> sitāran

1118.

## 59. SUĀNTĀ's SONG OF WELCOME.

(Metre, Accentual.)

‘Rāma-tandra Hari-Nārāyēṇo  
‘lägay dāna-dānay hiy

1119.

‘manas mā tē roṭ“tham gōsa  
‘lägāyō tōsa-pōbarē  
‘āham hēth t“h Lākh“mī pāna  
‘lägāy dāna-dānay hiy

1120.

‘khot“ham pūri-kani sūrē-rūpa  
‘talēm mūrē-alarun“  
‘t“h chukh pāna zuwuk“ jāna  
‘lägāy dāna-dānay hiy

1121.

‘mōktuk“ hār tē chuy haṭi  
‘chēsay maṭi pālanī  
‘wuchana cyāni wōganan shāna  
‘lägāy dāna-dānay hiy

1122.

‘t“y chukh ann t“y chukh dana  
‘t“y chukh mana-manzuk“ tiz  
‘tē khyāh wanay bōh kyāh zān.  
‘lägāy dāna-dānay hiy

1123.

‘t“h chukh hēri t“y chukh bōna  
‘wāñām mana wuchath nēth  
‘t“h chukh t“y zānakh pāna  
‘lägāy dāna-dānay hiy

1124.

‘t“h chukh mājē zāmot“ rāja  
‘t“h chukh wājē nishānay  
‘t“h chukh pāna māl“shē-khāna  
‘lägāy dāna-dānay hiy

1125.

‘t“h chukh hiyē qnd“ruk“ dāna  
‘t“h chukh jāna-mīrāh jān  
‘mē tali wānda-nishē armāna  
‘lägāy dāna-dānay hiy

1126.

## 80. RĀMA'S HAPPY RULE.

1127-1137

‘wōthum tāj lōgum shēri  
 ‘wōnduk<sup>u</sup> nēri tamannā  
 ‘yēthi yus na suh nēth āsi hairāna  
 ‘lāgāy dāna-dānay hly’

1127.

## 80. RĀMA'S HAPPY RULE.

(Metre, *Hazaj*, ˘ - - -, ˘ - - -, ˘ - - .)

tamis Sitāyē blyē dōn rāja-zādan  
 lajēkh byon<sup>u</sup> byon<sup>u</sup> wandani tima cashma pādan 1128.

kōthis-pēth kala hēth tami lalanövin  
 dilāsāh dīth sambölin sulanövin 1129.

jamāh sōriy khal<sup>u</sup>kh yēli āy yēkh-bār  
 samith tas Rāma-tsandras yīy wānikh zār 1130.

Shētuṛgun Baruth blyē lūkh āy sōriy  
 lagani lāg<sup>ı</sup> Rāma-tsandras pōr<sup>ı</sup>-pōriy 1131.

tulukh mōrchala kār<sup>ı</sup> kār<sup>ı</sup> lōg<sup>u</sup>has tāj  
 Hindustānas korukh mūkūph chath bāj 1132.

sapūñ<sup>u</sup> mashhūr yēli tīth<sup>u</sup> hukmröni  
 tīh amrēth, cēth lukau līb<sup>u</sup> zindagöni 1133.

tapishhör rēsh<sup>ı</sup> ta wādar jūg<sup>ı</sup> brōhman  
 sapān<sup>ı</sup> khōsh-dil Dayēs-kun gond<sup>u</sup> timau man 1134.

ānikh ganjīna mutsarövikh khazānay  
 ditin darmas garīban panani pānay 1135.

parani log<sup>u</sup> ‘Rāma Rāma’ sōr<sup>u</sup> ālam  
 borukh ānand trōwukh sāryukuy gam 1136.

kūr<sup>u</sup>n yūt<sup>u</sup> kāl tāmath hukmröni  
 ḡapān<sup>ı</sup> ḡe<sup>ı</sup>, gūt<sup>u</sup>h<sup>ı</sup> zi ḡsūñ<sup>u</sup>h<sup>ı</sup>ür<sup>u</sup> jawöni 1137.

ITI ŚRIRĀMĀVATĀRACARITAM.  
 ATĀH PARAṂ LAVAKUŚAYUDDHACARITAM.

## II.

## ATHA LAVAKUŚAYUDDHACARITAM.

## 61. SITĀ'S CONCEPTION.

(Metre, <i>Hazaj</i> , ˘ - - -, ˘ - - -, ˘ - - .)	
dōhāh akh Rāma-tsandas bab tētas pēv wonus tām' sōpān', 'cyōn' pōtrō mē gam khēv'	1138.
onun ryosh" nād dith won"nas panun" hāl dopun, 'gatshī dōn achēn āsun" trēyum" lāl'	1139.
Vāsishṭhan yith korun tāñ jag-i-ashōmid dyutun Sītāyē amrēth cyon" porun vīd	1140
bahārāk <sup>1</sup> dōh zamīn ös <sup>2</sup> zāpharōnī qab <sup>3</sup> -naisōn <sup>4</sup> roṭun tami lāl-i-kōnī	1141.
wanan, tāñ yāñ rūt <sup>5</sup> kh hōgiñē-andar jāy dapan, wōt <sup>6</sup> h hōgiñēn-sūty hōgiñēn nyāy	1142.

## 62. SITĀ'S SONG TO RĀMA.

## [Sītā wanān Rāma-tsandas.]

(Metre, Accental.)

' mōr <sup>6</sup> thas madanō thūv <sup>6</sup> tbam lāJan ‘ pādan wāndayō zuv tay jān	1143 <sup>1</sup> .
' mātā Kusalyā āyē brōṭha lārān ‘ “ Rāma-juv rātahōn nālamati bōh ”	
' Sumitrā chēh lārān, “ wandas zuv pādan ” ‘ pādan wāndayō zuv tay jān	1143a.
' mātā yēli dīṭh <sup>6</sup> tām' Rāma-juwan ‘ Rāma-juv paran pyōs pēṭh pādan	
' Kikiy <sup>7</sup> zuv wond <sup>8</sup> Rāma-juwas pādan ‘ pādan wāndayō zuv tay jān ”	1143b.
' nād dith onun Vāsishṭha mahā-ryosh" ‘ wuch-bā nēchatur rāj dīmōs	
' sōriy paran pēy tasandēn pādan ‘ pādan wāndayō zuv tay jān	1143c.

<sup>1</sup> Verses 1143-1144 occur only in one MS.

62. SITĀ'S SONG TO RĀMA.

1143d-1143f

• Baruth ta Shētrūgn āv brō̄nā lārān ‘ Rāma-juwas paran pēy pādan-pēt̄h ‘ “ mōrchalā-tāj dīth wanday zuv pādan ” ‘ pādan wandayō zuv tay jān	1143d.
• khōsh gav nāgar dȳūt̄hukh yēli rāza ‘ gōriy darm dān lāg <sup>1</sup> karānē • khōsh gav Rāma-juv būz <sup>2</sup> nakh pānay ‘ pādan wandayō zuv tay jān	1143e.
• zanm pȳoy <sup>3</sup> hyon <sup>4</sup> Rāwanāni bāpath ‘ hīthāh Dashēratha-rāzanē • taway wānwās gōkh ts <sup>5</sup> h pānay ‘ pādan wandayō zuv tay jān	1143f.
• wānwās byūt̄h <sup>6</sup> ham Danḍakh-wānay ‘ āshram roṭuth wānas-mānā • Shūrpanakhi vih kōr <sup>7</sup> āyē tot <sup>8</sup> lārān ‘ pādan wandayō zuv tay jān	1143g.
• pach rēth yēli goy <sup>9</sup> ḫasāndis wādās ‘ Shūrpanakhi shēch <sup>10</sup> kūr <sup>11</sup> tas Rāwanās • tambalyōv Rāwun lāryōv pānay ‘ pādan wandayō zuv tay jān	1143h.
• sān'yās lōgith gōs yēli dānās ‘ tsūri āv Sītā hēth pānās • bram kētha dyutun tīthīs Bhagawānās ‘ pādan wandayō zuv tay jān	1143i.
• gayē yēli khabar tas Bhagawānās ‘ būzun zi Sītā hēth gav Rāwun • pāra pāra korun sōna-sandēn jāman. ‘ pādan wandayō zuv tay jān	1143j.
• wati yēli nīr <sup>12</sup> nīr <sup>13</sup> dīthikh tim wādar ‘ nāla tul <sup>14</sup> timau, “ kam-sānā chih <sup>15</sup> ” • Rāma-juv dȳūt̄h yēli Halmāt <sup>16</sup> pānay ‘ “ pādan wandayō zuv tay jān	1143k.
• zār ḫpyōn <sup>17</sup> bōztō Shri Bhagawānō ‘ pādan wandayō žuv tay jān ”	1143l.

' Rāwanas mārani ākh Bhagawānō  
 ' Rāwun tiy zānawunuy ḍs"  
 ' dōha aki dop"mas, " ma kar aparādāy "  
 ' pādan wāndayō zuv tay jān . 1143m.

' " Sītāyē hēth ākh Danḍākh wanay  
 ' " taway Rāma-juv mārani ḍy  
 ' " zāra pāra tas kar, chuy autārō "  
 ' pādan wāndayō zuv tay jān ' ] 1144.

## 63. THE TREACHERY OF SĪTĀ'S SISTER-IN-LAW.

(Metre, *Hazaj*, ˘ - - -, ˘ - - -, ˘ - - .)

tamis Sītāyē mā ḍs"s lōkūt" zām  
 tamiy kyāh kor" tamis bar-mandīñēn shām 1145.

gamot" ḍsus tamis Sītāyē-sūty wōr  
 lobun yēli dastagāh pēv tas kōṭhēn pōr 1146.

rash"kh on"nas ta wuch"tav kyāh yih won"nas  
 prangas khōr"n ta tāl"kin" cāh khon"nas 1147.

' t"h chēkh mā zāh-ti kāmāh myōñ" bōzan  
 ' panūñ" ḍsith vēndan chēkh, " chēm yih dushman " 1148.

' prīshay pāz"kin" gatshēm līkhith mē hāwun"  
 ' ba-sūrath ḍs" kas hyuh" Dashē-rāwun' 1149.

sa ḍs" nā tas-nishin wārā garāzmand  
 dōyum" zōnun na, 'yih mā kēh karēm phand ' 1150.

trēyim" triyē-sanga-nishē wananas na cāray  
 sapūñ" āwāra Sītā biyē dubāray 1151.

yih tūrim" kath tārēr yēli tas sōkhas gav  
 ahankāras karan chuy yiy Sadāshiv 1152.

natay pūntim" panun" tas yiy mūdā ḍs"  
 gōbēr hōrith gatshun gara tēr mā gōs 1153.

shēyim" shēñkā kūr"s lūkau-phūr"s zām  
 satim" kath Rāma-tāndras tōb" dīs"n pām 1154.

65. LAKSHMANA ABANDONS SITĀ IN THE FOREST. 1155-1168

amā aīthim<sup>a</sup> gryut<sup>u</sup>hus tām<sup>1</sup> Rāma-sandran  
'wanum wuñ-kēn pozuy kyāh chuy mañgan man' 1155.

dopus tamī, 'chēm wanas gatshanic<sup>a</sup> manas rāy  
'gatshith tim rish<sup>1</sup> bōh wuchahōkh blyē tihünz<sup>a</sup> jāy' 1156.

navim<sup>a</sup>. Nārāyēñan yutsh<sup>u</sup>nas yih pānay  
dahim<sup>a</sup> Dayē-wākh tas-nishē yiy bahānay 1157.

yih kōhim<sup>a</sup> kath kuniy kēh kar chuh lārun<sup>u</sup>  
khañith bēh, wōñ rañith Bhagawān t<sup>u</sup>h t<sup>u</sup>hārun 1158.

mudā tami līch<sup>u</sup> sūrath tas dopun, 'dēsh  
'yih Rāwun-Naraka-wōsī vēh khēwan dēsh' 1159.

rañith tami nith tithay böyis sa höv<sup>u</sup>n  
wuchiv kētha-pōth<sup>1</sup> Sītā mārañöv<sup>u</sup>n 1160.

dopun' tas-kun, 't<sup>u</sup>h wuchtan bāyi kyāh chuy  
'dōhay Sītā wuchān ath-kun tulan huy 1161.

'mē niyēmas tūri yēna tana pān mārān  
'wadan, "mētrav," chēh nētrau khūn hārān 1162.

'sa wōñ bōzēm, "sa kākaz-han niyēm zōm<sup>a</sup>"  
'tshunēm rāðorith gayēm dōgiñē-sūtin kōm<sup>a</sup>' 1163.

64. RĀMA INSTRUCTS LAKSHMANA TO ABANDON SITĀ IN THE FOREST.

tih būzith Rāma-juv bētāb sōpon<sup>u</sup>  
onun Lākh'man wonun sōruy tamis-kun 1164.

't<sup>u</sup>h gatsh Sītāyē-sūty trövith tshunun wan  
'natay māran tithay yitha blyē na bōzan' 1165.

wañas tām<sup>1</sup> Lākh'man 'rūduy na yinsāph  
'sati Sītā mē wantam kyāh korun pāph' 1166.

, 65. LAKSHMANA ABANDONS SITĀ IN THE FOREST.  
niyēn Sītā wanas-kun nith tshunani dūr  
mañoshē-zōt<sup>a</sup>-manz kañith zan sōrga-nishē hūr 1167.

dapan, wārā suh Lākh'man-juv, riwān ðs<sup>a</sup>  
pakan path-kun, nazar phirith diwān ðs<sup>a</sup> 1168.

wādāna-sūty gōe tas hyot<sup>u</sup>nas dīlas nār  
wuchān<sup>u</sup> 'ōs<sup>u</sup> sāta sāta dēwa yiyēs ār 1169.

wanan, Sītāyē won<sup>u</sup> tas Lākh<sup>u</sup>manas-kun  
't<sup>u</sup>h wantam wāra ökh<sup>u</sup>r<sup>u</sup> kyāh mē sōpon<sup>u</sup> 1170.

'latan-hond<sup>u</sup> rath watan lārēm yih kyāh gōm  
'bōh chēs zānan yih wōpadish mā korūm zōm<sup>u</sup> 1171.

dopus Lākh<sup>u</sup>man-juwan, 'sāthāh yitiy bēh  
'jigar dod<sup>u</sup> nēra kot<sup>u</sup> chēm shēra-pēt<sup>u</sup> rēh 1172.

yih kath būzith waslth bōn lüj<sup>u</sup> khēnē vēh  
tūj<sup>u</sup>s pōr'zān, yith pānas lüj<sup>u</sup>s rēh 1173.

mañēn gōs gāsh kam dini lüj<sup>u</sup> kañēn phēsh  
dopun tas, 'trāvtam gōda cyāvtam trēsh' 1174.

suh gav tħođith onun tas pōñ<sup>u</sup> dūriy  
wuchun pyēmūt<sup>u</sup> nēnd<sup>u</sup>r tas pariyē hūriy 1175.

tab<sup>u</sup>ri-sūltin tħađith buth<sup>u</sup>-kin<sup>u</sup> pēmūt<sup>u</sup> ös<sup>u</sup>  
pathar pēt pōshē-thür<sup>u</sup> zan bara gamūt<sup>u</sup> ös<sup>u</sup> 1176.

wuch<sup>u</sup>n zan shēv gamūt<sup>u</sup> Brahmā-juvūñ<sup>u</sup> kūr<sup>u</sup>  
ganīmath zōn<sup>u</sup> tām<sup>u</sup> tas-nish tsalun<sup>u</sup> dūr<sup>u</sup> 1177.

thowun pā-lōtā āwēzān kulis-kun  
hyotun tām tas buthis-pēt pōñ<sup>u</sup> pashpun 1178.

tithay phīrith suh Lākh<sup>u</sup>man āv rīwānay  
yithay kāh chin raṭith mārani niwānay 1179.

wadan buth<sup>u</sup>-kin<sup>u</sup> pathar wās<sup>u</sup> wās<sup>u</sup> pēwān ös<sup>u</sup>  
tih mā tasandēn padēn rukhsath hēwān ös<sup>u</sup> 1180.

'Wumā-dēvī khēmā kartam khotum pāph  
'mē chum wōlinjē chōkh āmot<sup>u</sup> tē chuy zāpn 1181.

'dayā kartam chēyē sōth kina horuth prān  
'pazyā tas yēs mē hyuh<sup>u</sup> yuth<sup>u</sup> āsi santān 1182.

'mē kar tākath tē-kun wuchanas dubāray  
'hēmay rukhsath padēn-pēt wāra wāray 1183.

## 66. SITĀ FORLORN.

1184-1198

' tē āt<sup>1</sup> trōvith achēn pūt<sup>2</sup> dith<sup>3</sup> tsalān ās  
' shēran yin mājē göbaran-pēt<sup>4</sup> karan pās 1184.

' mē kar got<sup>5</sup> Rāma-tsandrun<sup>6</sup> hukm bōzun<sup>7</sup>  
' bōh kar tas wātahō yith kāmē sōzun<sup>8</sup> 1185.

' natay tēl<sup>9</sup> kōna māryānas ba-shēmshēr  
' ba-khōrī yēli hukum kor<sup>10</sup>nam tē-sūty nēr 1186.

' natay mātā tē osuy karmalānē  
' ar<sup>11</sup>th ath yjy chuh thādun<sup>12</sup> kyāh chuh mānē ' 1187.

wodun tyuth<sup>13</sup> gōs tsandrama rambawun<sup>14</sup> rav  
namaskārāh karith shēhras-andar gav 1188.

## 66. SITĀ FORLORN

sapūt<sup>15</sup> bēdār Sitā pā-phēri-sūty  
gumau<sup>16</sup>-garmau-sūtin wāst<sup>17</sup>r wanyēmāt<sup>18</sup> 1189.

wuchun Lākh<sup>19</sup>man sēthāh tas-nishē gamot<sup>20</sup> dūr<sup>21</sup>  
galani lūj<sup>22</sup> zan alani lūj<sup>23</sup> wāwa-sūty mūr<sup>24</sup> 1190.

dopun, ' kyāh gōm kām<sup>25</sup> sarpan wolum nāl  
' pēnam mā kāv wōñ yiti mā khēnam shāl ' 1191.

wadana sūt<sup>26</sup>in achēn tas gāsh kam gōs  
suh mā Lākh<sup>27</sup>man tamis trōvith tsalān os<sup>28</sup> 1192.

riwan dyūthun yīwan zan pānasay-kun  
rumāh rūzith nazari-tala gaib sōpon<sup>29</sup> 1193.

wanani lūj<sup>30</sup> pōn<sup>31</sup>-pānas-kun sōndar māl  
' wadana sūt<sup>32</sup>in chatyēm mā wuñ achēn lāl 1194.

' taway mā chum-na Lākh<sup>33</sup>man drēt<sup>34</sup> yīwan  
bihith lūj<sup>35</sup> pakani kina sadahan thawāpī kan 1195.

rumāh rūzith suh mā zōnup garay gōm  
' me trōvith tsūrī kūr<sup>36</sup>nas dūrē kyāh gōm ' 1196.

wadani lūj<sup>37</sup> dādi sarōn shākh sōpān<sup>38</sup>  
banīn shētran kañēn kyāh cākh sōpān<sup>39</sup> 1197.

wadana-sūty jānawāran ākh sahiāb  
wanas-nishē man<sup>40</sup> dolukh<sup>41</sup> tsāl<sup>42</sup> wōt<sup>43</sup> Panjāb 1198.

guiau yeli wuch <sup>u</sup> , tasond <sup>u</sup> buth <sup>u</sup> zan p̄eyēkh hāy raṭīth zaṭdī mētsē-tal-kun rūṭ <sup>u</sup> kh jāy	1199.
tan-ē-tanhā sa Sītā kyāh kuñ <sup>u</sup> y zūñ <sup>u</sup> , kaṇḍyau-kaṭhau-sūtin yēkh-sān sōpūñ <sup>u</sup>	1200.
achiv-kin <sup>1</sup> osh <sup>u</sup> athau khōrau 'horun khūn p̄ewan buth <sup>1</sup> -kin <sup>1</sup> wasith cashman lūj <sup>u</sup> s cūn	1201.
wanani lūj <sup>u</sup> , 'suh suh gav yēmi nāra zōj <sup>u</sup> s 'suh kot <sup>u</sup> gav yēm <sup>1</sup> bōh karmani-shāṭha lōj <sup>u</sup> s	1202.
'suh kot <sup>u</sup> gav yēm <sup>1</sup> kūr <sup>u</sup> s ada nāra-nish sōn 'suh kot <sup>u</sup> gav yēm <sup>1</sup> karith yēkh-sān dyut <sup>u</sup> dōn	1203.
'suh kot <sup>u</sup> gav yēm <sup>1</sup> kūr <sup>u</sup> s wuñ-kēn awāray 'suh kot <sup>u</sup> gav yēm <sup>1</sup> barith dīs <sup>u</sup> nas bōh nārāy '	1204.
sa akh nōzukh badan biyē yīsh <sup>u</sup> garābār trēyim <sup>u</sup> strī-warna bartā-rūtsh <sup>u</sup> āwār	1205.
yih tūrim <sup>u</sup> tsūri zan Mandōdarlyē zāy Zanakh rāzas babas lāg <sup>u</sup> tan sēṭhāh āy	1206.
wadani lūj <sup>u</sup> zēv gayēs kūj <sup>u</sup> wāwa lūj <sup>u</sup> wan wanas-kun tsūj <sup>u</sup> gayēs hūj <sup>u</sup> ünz <sup>u</sup> -gardan	1207.
wanas-manz yiy wanān gātsh <sup>1</sup> nay kanān rōz chēh kōtāh zār wanān thav ts <sup>u</sup> h kan bōz	1208.
'khabar kēh chēm-na kar phuṭ <sup>u</sup> rum tamis man 'taway mē tāpa-sūty düz <sup>u</sup> nāra han-han	1209.
'khabar kēh chēm-na tas kami dōha korum wād 'kandyaу-sūtin mē nilyēyēm wōzāl <sup>1</sup> pād	1210.
'khabar kēh chēm-na kar gyūlum atītan 'timāu dop <sup>u</sup> ham, "ts <sup>u</sup> h nēshpartīth sōpan"	1211.
'khabar kēh chēm-na kar tas-sūty korum nyāy 'taway bōna yīsh <sup>u</sup> sōrgacē hiyē p̄eyēm hāy	1212.
'khabar kēh chēm-na kam kātshan mē ös <sup>1</sup> yiy 'timau dop <sup>u</sup> ham, "ts <sup>u</sup> sōpan yūt <sup>u</sup> wōdōsiy"	1213.

' khabar kēh chēm-na kas bōwəm tasond<sup>u</sup> sir<sup>o</sup>  
 ' taway dyut<sup>u</sup>nam barith wōlinjē yuth<sup>u</sup> tīr 1214.  
 ' khabar kēh chēm-na tas-pēth kar dyutum lāph  
 ' taway lyuth<sup>u</sup> gōm natay yuth<sup>u</sup> kyāh korūm pāph ' 1215.  
 pakān gayē rath chakan wārā sa Sītā  
 wanān tās Rāma-tandras-kun sa līlā 1216.  
 ' t<sup>h</sup> bōzan kōna chukh chuy-nā yiwān ār  
 ' mē kyāh kōr<sup>u</sup>may bōh kür<sup>u</sup>thas yīsh<sup>u</sup> giriphtār 1217.  
 ' t<sup>h</sup> āsakh masnadas-pēth tyuth<sup>u</sup> khōshī-sān  
 ' bōh shūbā yuth<sup>u</sup> kanđen-pēth hāl-i-hairān 1218.  
 ' khotum kyāh pāph wōñ rachtam paran-tal  
 ' gayēs āwāra wārāh kuñ<sup>u</sup> ta kīwal 1219.  
 ' wanān 'ōsim Zanakh rāzūñ<sup>u</sup> kōmōrī  
 ' wuchiv wuñ-kēn kür<sup>u</sup>m mā kāsi yōrī 1220.  
 ' wuchan chukh-nā gamüñ<sup>u</sup> kyāh chēs awāray  
 ' wadana-sūtin badan gōm pāra-pāray 1221.  
 ' wuchiv wuñ-kēn achiv chēs rath bōh trāwān  
 ' wuchiv wath<sup>u</sup> rāvī wōñ mā kāh chuh hāwān 1222.  
 ' t<sup>h</sup> dop<sup>u</sup>tham-nā, " t<sup>h</sup> chēkh nōzukh gul-andām '  
 ' wuchan chukh-nā t<sup>h</sup> wuñ-kēn kyāh banith ām 1223.  
 ' t<sup>h</sup> dop<sup>u</sup>tham-nā, " t<sup>h</sup> chēkh bāgūc<sup>u</sup> yēmb<sup>u</sup>r-zai "  
 ' wuchan chukh-nā gatshan kyāh chum kanđen-tal 1224.  
 ' t<sup>h</sup> dop<sup>u</sup>tham-nā, " t<sup>h</sup> tāndrama chēkh prazalavūñ<sup>u</sup>"  
 ' wuchan chukh-nā pakān kētha chēs kuñ<sup>u</sup>y zūñ<sup>u</sup> 1225.  
 ' t<sup>h</sup> dop<sup>u</sup>tham-nā, " t<sup>h</sup> nōzukh chēy badan-tan "  
 ' wuchan chukh-nā mē dīshīch kānđ<sup>u</sup> chih khōtān 1226.  
 ' t<sup>h</sup> dop<sup>u</sup>tham-nā, " t<sup>h</sup> Kausalyā rachly jāñ "  
 ' wuchan chukh-nā tami tī mā myōñ<sup>u</sup> roñ<sup>u</sup> pān 1227.  
 ' t<sup>h</sup> dop<sup>u</sup>tham-nā, " t<sup>h</sup> chēkh sārēñ<sup>u</sup> achēn gāsh "  
 ' wuchiv wuñ-kēn mē mā wōñ kāsi-hūñz<sup>u</sup> āsh 1228.

‘kuñ<sup>h</sup>y ḍs<sup>h</sup>s kuṇuy ḍsukh<sup>h</sup> t<sup>h</sup> myōnuy  
‘gayēm<sup>h</sup>zōla pāpa-sūty wōñ mōl mē zōnuy 1229.

‘kamis lada rāh mē pānas lāni ḍsum  
‘yih chūm<sup>h</sup> būgun<sup>h</sup> tih mā wōñ kaisi kōsum 1230.

‘amā chum yiy manas kari-nā khēmā wōñ  
‘manas thavtō mē māsh<sup>h</sup>rāvtō na mō wōñ 1231.

‘mashēm yōdwai mē prīm chēm yiy manas rāy  
‘bōh māsh<sup>h</sup>rōvith kara biyē kyāh mē chum pāy 1232.

‘mē yot<sup>h</sup>-tāmath kaḍan az-tan yih jāmay  
‘parān āsay bōh tot<sup>h</sup>-tāñ Rāma Rāmay 1233.

‘mashēm tēli tani gatshēm yēli sōr<sup>h</sup>sāy sūr  
‘narukh dūrēr ḫē-nishē sōrgūc<sup>h</sup> dūz<sup>h</sup>s hūr 1234.

‘pralay yēli sōpanēm tēli tan bōh nāway  
‘mutśarīth sīna yim sūrākh hāway 1235.

‘pralay tēli yēli panūñ<sup>h</sup> tan nāra zālay  
‘gayēs tot<sup>h</sup>-tāñ Dayēs kūr<sup>h</sup>mūl<sup>h</sup> hawālay 1236.

‘t<sup>h</sup> chukh ākāsh mē tsē wātyā karun<sup>h</sup> zōr  
‘tih mā gānz<sup>h</sup>ruth yih shānan-pēt<sup>h</sup> khotum bōr<sup>h</sup> 1237.

‘chuh poz<sup>h</sup> yēs pāph khasi tas wāti hyon<sup>h</sup> prān  
‘amā na zi pazi triyē-pēt<sup>h</sup> yitsh<sup>h</sup> karūñ<sup>h</sup> hān 1238.

‘mē pāpau-rost<sup>h</sup> kor<sup>h</sup>thamō sitēzay  
‘yitam tawa-khōta kartam rēza-rēzay 1239.

‘tih mā won<sup>h</sup>may pozuy sōrūy mē hēm rath  
‘tsē mā kūr<sup>h</sup>tham khēmā tish<sup>h</sup> chēy-na dyānath 1240.

‘yih mā gānz<sup>h</sup>ruth mē mā mandachana iyēm nāv  
‘dapan mā lūkh, “kām<sup>h</sup>-sanzē rafīt<sup>h</sup> banith āv” 1241.

‘dapōm kāh katli, “zamīnas chum makānay”  
‘dapakh, “buth<sup>h</sup>-kin<sup>h</sup> pēyēs wuñ āsmānay” 1242.

‘dapōm, “ad : poz” tsē tāñ kyāh chīy wanān nāv”  
‘dapakh, “sārēn<sup>h</sup> gatshun<sup>h</sup> rēzani kūs āv” 1243.

67. SITĀ TAKES REFUGE WITH VĀLMIKI. 1244-1257

' dapēm, "ada yiti gatshiy āsdiñ<sup>u</sup> bēhan-jāy"  
 ' dapakh, "sārēñ<sup>i</sup> gatshun<sup>u</sup> tath jāyē yātiy āy" 1244.  
 ' prīshēm, "ada kyāzi chēkh osh<sup>u</sup> yūt<sup>u</sup> hārān"  
 ' dapakh, "chēs osh<sup>u</sup> haran-kani mōkta tshārān" 1245.  
 ' na-tay būzin yih Day biyē kāh ma būzin  
 ' yimāñ sīran mē tas-nish parda rūzin 1246.  
 ' Vishāmitran babas won<sup>u</sup>nam, "chuh autār  
 ' "t<sup>u</sup>h dis pēth<sup>r</sup> kārly r<sup>t</sup><sup>u</sup> r<sup>t</sup><sup>u</sup> yih pōtra-kār" 1247.  
 ' tih mā òs<sup>u</sup>s khabar Sītāy trāvēm  
 ' sa Sītā sañ<sup>i</sup> zan<sup>u</sup>m mā mandachāvēm 1248.  
 ' tih mā gān<sup>u</sup>z<sup>u</sup>run, "yih mā dōda-shur<sup>i</sup> mīzāzay  
 ' "chuh mā dīnan bīkshukan-hond<sup>u</sup> rāzay" 1249.

67. SITĀ TAKES REFUGE WITH VĀLMIKI.

wanan gayē yiy sanēyēs khōr khambarēn  
 pakani lūj<sup>u</sup> tāwa-chōkh log<sup>u</sup> lāvē mūrēn 1250.  
 pakan gayē rath chakan kōsam-athau-sūty  
 kāñēñ eūrākh gay tasanzau kathau-sūty 1251.  
 pēwan wās<sup>i</sup> wās<sup>i</sup> gatshan zad zan gulālan  
 athau sūty thaph karani lūj<sup>u</sup> krūḍa-zālan 1252.  
 wanās-manz tāñ wuchun akh r<sup>t</sup><sup>u</sup> makānāh  
 karith būrzuk<sup>u</sup> suh thōvith tābadānāh 1253.  
 athau khōrāu achiv tūr<sup>i</sup>-kun pakan chēy  
 rēshwāh akh parzanōwun zan lobun Day 1254.  
 suh Vōlmīki rēshishōr mō<sup>u</sup>-sond<sup>u</sup> gōr  
 jahānas phērawun<sup>u</sup> wātawun<sup>u</sup> tōwāpōr<sup>u</sup> 1255.  
 nirāsh gōmūt<sup>u</sup> tatiy tīsh<sup>u</sup> tas nishin āy  
 wuchith manz-bāg achēn tas rēsh<sup>i</sup> kūr<sup>u</sup>n jāy 1256.  
 sub<sup>u</sup>h phōl<sup>u</sup> anēgāta būj<sup>u</sup> gāsh biyē āv  
 prazalawup<sup>u</sup> sūrē parbata-tala nēbar drāv 1257.

barābar āy tāt <sup>1</sup> Sītāyē nav mās mahārūpih sōsantānāh tatiy zās	1258.
lag <sup>u</sup> n dān tēh trēyim <sup>u</sup> biyē tēsh gōrawār sēhāh dana-sost <sup>u</sup> hastēn-honj <sup>u</sup> kharidār	1259.
tithay dēwa-zāth tēshuk <sup>u</sup> gōn trēyim <sup>u</sup> třiy maran yim Yishōras hēyi zinda karith tiy	1260.
lakhēn dan-laṅga-kin <sup>1</sup> khētriy war <sup>u</sup> n drāv balāvīras babas mārani zan āv	1261.
sīrī tsandrama tamis kiṇdras gamiot <sup>u</sup> jān sapani biyē manōshē-lükay bab yih santān	1262.
athan likh <sup>u</sup> māt <sup>1</sup> achar kari parbatan sūr padēn-manz pādē-rikhā, zēni Lōhūr	1263.
prabātan yēli prazalawun <sup>u</sup> sūrē tas zāv tūj <sup>u</sup> s gaṭa dōn achēn biyē gāsh tas āv	1264.
tasond <sup>u</sup> mōkh dīshithay mōkh dyut <sup>u</sup> prabātan sīrī sōpon <sup>u</sup> wōday zan arda-rātran	1265.
tamis mōkh chuy yītha aqa-phōl <sup>1</sup> wōzāl <sup>1</sup> pōsh wanan, tas wuṭh waṭith thōvith rāṭith jōsh	1266.
manas wuchanūc <sup>u</sup> tamis shēnkā gamūt <sup>u</sup> ös <sup>u</sup> wōndūc <sup>u</sup> sardī wuchith thōvith waṭith ös <sup>u</sup>	1267.
wuch <sup>u</sup> kh tas nast almāsūc <sup>u</sup> kalam-trāsh mahāvīrau wuchiv lasanūc <sup>u</sup> tāṭukh āsh	1268.
buman-manz kash kaḍith thūv <sup>u</sup> mūt <sup>u</sup> kamānāh	1269.
shikāras-pēṭh taphāwath kēh na zānān suh shikār chuy pānay āsh trāwān	1270.
suh yōdwai kash kaḍith trāvi akh achir-wāl maran Sugrīv hih <sup>1</sup> biyē sāsa-bād <sup>1</sup> bāl	1271.
z <sup>u</sup> h achē bādāma-khōta tas āsa zēbā tih dīshith rūs <sup>1</sup> -kacē gayē nāshēkēbā	1272.

## 69. THE CREATION OF KUŚA.

1273-1286

euh buth<sup>u</sup> qishith sapūn<sup>u</sup> masqval gōlāban  
 taway dit<sup>u</sup> rāth-kyut<sup>u</sup> tshēph āptābañ. 1273.

khabar yēli gayē rēshis dop<sup>u</sup>nas, ' wadav chēy  
 ' Sadāshiv tūth<sup>u</sup>nay wōn ös<sup>u</sup>nay zay ' 1274.

gonduñ, zātukh dopun, ' Lākh<sup>u</sup>mī sē-kun phīr<sup>u</sup>  
 ' siri dāni ās zanmas-pēth balāvir 1275.

' dōyum<sup>u</sup> tsandrama makari gömūt<sup>u</sup> tamis jāy  
 ' sēthāh dixi mār shētran chus nā parwāy 1276.

' trēyum<sup>u</sup> byūthus shēnashcor kumbi biyē kīth  
 ' babas-pēth•bad sēthāh māsh<sup>u</sup>rab karēs hīth 1277.

' shōkhur chus mīni tsūrimē jāyē yūt<sup>u</sup> jān  
 ' yiwan khōsh sārēnly zan sūrē tābān 1278.

' brēhāspath mīshē pūñtimē jāyē gātul<sup>u</sup>  
 ' sēthāh tas āsi khōsh āsan wōzal<sup>u</sup> gul 1279.

' shēyum<sup>u</sup> chus shēthra-gātukh vrēshē-pēth bōm  
 ' gatshēs rāzas tsakravartas-sūtin kōm<sup>u</sup> 1280.

' navyum<sup>u</sup> gōn āsi yūt<sup>u</sup> kari darm ta dān  
 ' nawan wōtith babas-pēth gāli ada pān' 1281.

tih būzith man sēthāh Sītāyē khōsh gav  
 dopus tām<sup>u</sup>, ' rāza-gōbaras nāv kar Lav' 1282.

## 69. THE CREATION OF KUŚA. THE CHILDHOOD OF THE BOYS. THE MAGIC ARROWS.

wanās Sītā anan kād<sup>u</sup> kād<sup>u</sup> wōpal-hākh  
 thawan gōbaras rēshis-nishē ös<sup>u</sup> hēbāk<sup>h</sup> 1283.

bihit<sup>u</sup> ryosh<sup>u</sup> Yishōras-sūtin gāndīth man  
 gatshān khōsh yēli thawan<sup>u</sup> bāshēn tamis kan 1284.

gānz<sup>u</sup>r<sup>u</sup> Sītāyē, ' tati āsēm mē tshādan  
 ' rēshis mā wadana-sūlty tsantsal gatshēs man' 1285.

dōha aki gayē tāmis hēth lōli-ñhānz-bāg  
 thawan rōyosh<sup>u</sup> ös<sup>u</sup> bāshēn hōshē-kin<sup>u</sup> zāg 1286.

bā-ādath yeli nə kēh būzun sadā tām<sup>1</sup>  
nazar tröv<sup>0</sup>n korun hāhākār, 'nyuv kām'<sup>1</sup> 1287.

gumān tas yiy sapon<sup>u</sup> 'nyuv jānawāran  
'iyēm Śitā ta āsēm pān māran'<sup>1</sup> 1288.

dopun, 'tām<sup>1</sup>-sond<sup>u</sup> wadun<sup>u</sup> hēkahö na. tsölib<sup>h</sup>  
tuj<sup>0</sup>n akh darbi-kāññāh tām<sup>1</sup> sambölib<sup>h</sup>' 1289.

kür<sup>0</sup>n öhi wanani log<sup>u</sup>, 'hē Sadāshiv  
'wōthin bālukh tyuthuy yuth<sup>u</sup> ös<sup>u</sup> yitily Lav'<sup>1</sup> 1290.

kür<sup>0</sup>n līlā shēran sōpon<sup>u</sup> Dayēs-kun  
prazalawun<sup>u</sup> darbi-bālukh zinda sōpon<sup>u</sup> 1291.

thowun tām<sup>1</sup> wāra-pōthiñ tsūri sōvith  
dopan, tāñ āyē Śitā pān nōvith 1292.

achēn lūj<sup>u</sup> phash karani, 'hāl<sup>1</sup> chim achir-wāl  
'akis achē paida kati-kin<sup>1</sup> gōm dōyum<sup>u</sup> lāl'<sup>1</sup> 1293.

rēshis ös<sup>u</sup> nā manas pananis gamūls<sup>u</sup> shēkh  
nazar tröv<sup>0</sup>n wuchun tath wājē tāt<sup>1</sup> krēkh 1294.

asan won<sup>u</sup>nas, 'ts<sup>0</sup>h wuch yim Dayē-sānd<sup>1</sup> kār  
'yiman dōn mā taphāwath kēh-ti<sup>1</sup>zan hār 1295.

'sapan khōsh chuy panun<sup>u</sup> wōñ Kush karus nāv  
'Dayē-gath wuchta r<sup>0</sup>ts<sup>u</sup> r<sup>0</sup>ts<sup>u</sup> kath tsētas thāv'<sup>1</sup> 1296.

taway tami roch<sup>u</sup> achēn-manz yitha andar lāl  
prazalawān<sup>1</sup> bañani lāg<sup>1</sup> yeli gōkh yūt<sup>0</sup> kāl 1297.

karēn hōrinjē-gāsāk<sup>1</sup> darbi-hānd<sup>1</sup> kān  
ditin pār<sup>1</sup> pār<sup>1</sup> timan, wuch<sup>1</sup>tav, sēthāh jān 1298.

kođun rēsh<sup>1</sup> wākh, 'yēs-pēt<sup>1</sup> bēhi tuhond<sup>u</sup> tīr  
'tamis mrath wāt<sup>1</sup> yōdwai äsi bođ<sup>u</sup> vir'<sup>1</sup> 1299.

tyuthuy būzith yih kāran drāy lārān  
yiwan yus brōt<sup>1</sup>ha tas bēwāyē mārān 1300.

s<sup>0</sup>has lārān t<sup>1</sup>han kruhan kāran lār  
shikāras khyol<sup>u</sup> kārān adijēñ kārāñ wār 1301.

## 70. RĀMA'S REGRET.

1302-1316\*

timan dīshith karani lūj<sup>o</sup> möj<sup>o</sup> ānand  
wuchin köbil ta zörāwär pharzand 1302.

timan wuch<sup>l</sup> wuch<sup>l</sup> sa Sītā shād sōpūn<sup>u</sup>  
dubāray Lōkh zan ābād sōpūn<sup>u</sup> 1303.

## 70. RĀMA'S REGRET. VASIṢṬHA ADVISES HIM TO CARRY OUT AN ĀVAMĒDHĀ SACRIFICE.

dapan, yeli Rāma-tsandras-nish judā gay  
sa Sītā nā-wōmidī hēth roṭun Dāy 1304.

kārin tām<sup>l</sup> Rāma-tsandran cākh jāman  
tsātīn gul<sup>l</sup> zan gērēbā-nishē ba-dāman 1305.

wanani log<sup>u</sup>, 'kyāh-sanā Sītāyē kyāh gav  
'zinday āsyā sanā kina khēyē, sa shālav 1306.

'wanith kas zāna, kār<sup>l</sup> mē pāna yithiy kār  
'bōḍus ath sēndi wōñ kati-kīn<sup>l</sup> labas tūr' 1307.

khabar sōpūn<sup>u</sup> Wasishthas āv suh khārān  
chōkas-kit<sup>l</sup> tas dawāh hēth ḍs<sup>u</sup> lārān 1308.

harani log<sup>u</sup> Rāma-juv tāñ dāna āsh<sup>l</sup>-rūd  
wasith pēv zan suh Dashērath rāza tēl<sup>l</sup> mūd<sup>u</sup> 1309.

Wasishthan tas dopun, 'wōñ kyāh chuh cāra  
'tshuñ<sup>o</sup>th trövith kati labahan dubāra 1310.

'gatshun<sup>u</sup> sārēn<sup>l</sup> yithay-pōṭhin awāray 1311.

'dukāndārāh lukan bardāsht khārān  
'kar<sup>z</sup> dith lūr<sup>o</sup> góbaran hēth chuh lārān 1312.

'tithay māt<sup>o</sup>ran ta māt<sup>o</sup>rōvith diwan wōj  
'dapan sōriy, "yihuy zan bab ta biyē mōj<sup>o</sup>" 1313.

'patav shētaranj shāh-rukh yith chuh hāwān  
'akābīran wazīran māranāwān 1314.

'kārin sōriy yithay-pōṭhin awāray  
't<sup>o</sup>ñ yeli kor<sup>u</sup>nakh biyēn-hond<sup>u</sup> kyāh chuh cāray 1815.

'patav shētaranj pata-shētaranj chuh hāwān  
'durukha-māth karith chuh bōz<sup>l</sup> khārān 1316.

‘ samay chuy böz'gar bram dith ba-bāzār  
 ‘ balāvīran diwan möl' hēth bāl' āzār 1317.

‘ khabar chyā mēth'r kus na ta shēth'r poz" ḍs"  
 ‘ tē kyāh won"nay ta pānas kyāh gazab gōs 1318.

‘ khabar chyā kas shikas kacē āv yēdbār  
 ‘ apoz" won"nay buthis pananis tshunun nār 1319.

‘ wōndas chuy dōkh wanay ath kyāh rawā chuy  
 ‘ karun ashōmēd jag ath yiy dawā „chuy 1320.

‘ tsaliy tēli shāph sōrūy rōz cālākh  
 ‘ gatshakh tyuth" akalankh zan mājē now" zākh' 1321.

## 71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND SATRUGHNA.

THE BATTLE WITH LAVA AND KUŚA, WHO KILL THEM.

wonukh yēli tām' onukh gur" phēranōwukh  
 hēt"kh lashkar ti sūtīn yāñ suh trōwukh 1322.

Barath-rāzan hēt"n lashkar sējhāh sūty  
 lachan-hānd' lach sawār pyāda gay kūt' 1323.

gumān tas gav, ‘ mē-sūty jangas anē tāb  
 ‘ manush kus tas wuchith sōpani kōhas āb' 1324.

Barath-rāzas-sūtīn biyē gav Shēturgun  
 tshandith samsār sōrūy āy han-han 1325.

wuchiv tas yēli guris āyēs patim' dōh  
 biyābānan tshandith läryōv suh bar-kōh 1326.

totuy nā yēth kōhas-pēth pāna Kush ḍs"  
 t"kan tāñ pāna ḫyūtūn gur" suh khōsh gōs 1327.

bihith tati Kush kūnuy zan gōmotuy wan  
 biyēn rēsh'·bālakan-sūty tshāla māran 1328

timau yāñ dīth' lashkar tāl' khaṭith rūd'  
 baṭhēn bēran kandēn-tal rūd' zan mūd' 1329.

sapon" khōsh pāna Kush ḫyūtūn gurāh jān  
 t"kan wōt" pāna lārañ gav khōshi-sān 1330.

71. KUŚA'S FIGHT WITH BHARATA. 1331-1345

Kushēn dyūthun kushūnāh shōr būzun  
grazani log<sup>u</sup> fān hōwun bālakan-kun. 1331.

Kushēn gur<sup>u</sup> dyūth<sup>u</sup> tas gur<sup>1</sup> ös<sup>1</sup> yūts<sup>u</sup> thöth<sup>1</sup>  
guris lāryōv pādar-s<sup>u</sup>ha-sānd<sup>1</sup> pōth<sup>1</sup>. 1332.

roṭun thaph dith naban hyot<sup>u</sup> carka phērun<sup>u</sup>  
sipāhāu dyūth<sup>u</sup> hyot<sup>u</sup>nakh prān nērun<sup>u</sup> 1333.

'wuchiv, āshīsar yih pā-phēr<sup>1</sup> roṭ<sup>u</sup> yih dār'yāv  
'trēbuwan, zal samith kami shāṭha lūj<sup>u</sup> nāv' 1334.

rūṭ<sup>u</sup>n lākam guris thāh dith korun band  
wanani lāgl tim Kushēs, 'gotsh<sup>u</sup> āparun<sup>u</sup> kand 1335.

'gurāh tyuth<sup>u</sup> yuth<sup>u</sup> na wāwas zāh diwan tan  
'wuchiv, kētha-pōth<sup>1</sup> roṭ<sup>u</sup> tām<sup>1</sup> shir-khāran' 1336.

tih yāñ wuch<sup>u</sup> söyisañ shērmanda sōpān<sup>1</sup>  
asani lāg<sup>1</sup> tas wuchith tim kōh zan h<sup>u</sup>n<sup>1</sup> 1337.

'wuchiv, kyāh wāv-hyuh<sup>u</sup> lāran guris āv  
'sēṭhāh shābāsh bōy'nas mājē yēs zāv' 1338.

raṭith yēli tas guris ös<sup>u</sup> charka phērān  
tih dīshith<sup>1</sup> ös<sup>u</sup> sipāhan prān nērān 1339.

wuchukh jab<sup>u</sup>rūth dīshith pyōkh talwās  
tasond<sup>u</sup> darshun wuchith lasanūc<sup>u</sup> thēñ<sup>u</sup>kh āsh 1340.

'sirī tsandrama chyā kina now<sup>u</sup> chuh autār  
'balāvīras babas bōy'nas namaskār' 1341.

asan dop<sup>u</sup>has, 'ma sa kar kēh guris-sūty' '  
dopukh tām<sup>1</sup>, 'path taliv na-ta wōñ qariv kūt<sup>1</sup> 1342.

'pozuy won<sup>u</sup>mawa chiway kēh zōr hāwān<sup>1</sup>  
'kariv zōrāwarī chēwa rāwarāwūñ<sup>u</sup>' 1343.

tih wōbarōwun wanith mutsurun suh tārakash  
pakan gav khōsh sipāhan zan korun khash 1344.

sēṭhāh yēli mōr<sup>1</sup> tām<sup>1</sup> path phēr<sup>u</sup> lashkar  
Baruth lāryōv Kushēs-sūtin barābar 1345.

tasond <sup>u</sup> darshun <i>wuchith</i> Baratas manas <i>gav</i> wanani <i>log<sup>u</sup></i> , ' <i>rath<sup>n</sup></i> <i>chwā</i> <i>kina</i> <i>rambawun<sup>u</sup></i> <i>rav</i>	1346.
‘ kamis-nishē zāv kas-nishē kara bōh mōlum ‘ <i>yuthuy</i> ḍs <sup>u</sup> Rāma-juv yēli ḍs <sup>u</sup> mōsum’	1347.
tamis <i>qishith</i> manas pananis sēthāh gōs wanani <i>log<sup>u</sup></i> , ‘ <i>kyāh-sanā</i> <i>gōburāh</i> <i>yuthuy</i> ḍs <sup>u</sup>	1348.
‘ tih mā ḍs <sup>u</sup> s khabar kēh chum yih pharzand ‘ amiy ām <sup>1</sup> dāvā-bāpath <i>gur<sup>u</sup></i> koruṇ band’	1349.
tamannā gōs mōkha <i>wuchanuk<sup>u</sup></i> <i>gulālan</i> ragan dag rēy lūj <sup>u</sup> s <i>prath</i> mō-yē-wālan	1350.
tih mā gān <sup>z</sup> run, ‘ <i>du-dasta</i> <i>tim</i> <i>dilāwār</i> ‘ sēdasta-bāza mā <i>gatshi</i> <i>rang</i> nādār’	1351.
pakan lōt <sup>u</sup> lōt <sup>u</sup> Baruth yēli <i>tas-nishin</i> <i>gav</i> <i>dyutus</i> <i>Kush<sup>1</sup></i> <i>tir</i> <i>ratha-pēṭha</i> bōn <i>wasith</i> pēv	1352.
khabar chēy nā tē Barathūn <sup>u</sup> <i>kyāh</i> <i>balāvīr</i> sambōlith <i>dam</i> <i>Kushēs</i> lōyun dēkas <i>tir</i>	1353.
onun <i>tas</i> zāph yēli <i>buth<sup>1</sup>-kin<sup>1</sup></i> <i>wasith</i> pēv <i>rathas</i> khōrith Baruth hēth tām <i>taunis</i> <i>gav</i>	1354.
kanḍēn-tal ḍs <sup>1</sup> <i>khaṭith</i> bālakh <i>wuchan</i> hāl <i>gatshith</i> <i>Sitāyē</i> <i>dop<sup>u</sup>has</i> khōt <sup>u</sup> <i>gowuy</i> lāl	1355.
tih būzith <i>gav</i> tamis <i>Sitāyē</i> bēdād kārin phār'yād lūj <sup>u</sup> <i>gōbaras</i> sa dini nād	1356.
wadani lūj <sup>u</sup> tān <i>tati</i> <i>paidā</i> <i>sapon<sup>u</sup></i> <i>Lav</i> <i>Kushun<sup>u</sup></i> būzith <i>kushūnas-manz</i> t <sup>1</sup> kan <i>gav</i>	1357.
dapan, tāmath <i>Kushēn</i> <i>tati</i> <i>dam</i> <i>sambōlun</i> <i>Barath-rāzan</i> tamis yisband zōlun	1358.
tih mā zōnun, ‘ yih <i>tas</i> <i>Sitāyē</i> <i>chuh</i> zāmot <sup>u</sup> ‘ <i>chuh</i> mā asē sārēniy mārani āmot <sup>u</sup> ’	1359.
Lawan krakh lōy <sup>u</sup> nas, ‘ <i>āt<sup>1</sup></i> rōz <i>vira</i> ‘ <i>basm</i> <i>gatshi</i> <i>parbatas</i> ami cyāni <i>tirā</i>	1360.

71. LĀVA AND KUŚA FIGHT WITH BHARATA. 1361-1375

' amis-sūtin tē kami-pūshy wōr ḍsuy  
 ' kunuy goth<sup>u</sup> mā gatshun kawa nō tūj<sup>u</sup>y duy ' 1361.

Barath-rāzas wonun, ' kām<sup>1</sup> rāvūr<sup>u</sup>y wath  
 ' achiv wuch wuñ kētha-pōthin bōh mārath 1362.

' shuris-sūty pōpīyō gotshuyō karun<sup>u</sup> nyāy  
 ' sohutk kēthā tīr dyun<sup>u</sup> phīr<sup>u</sup>y na kēh māy 1363.

' wowuth yuth<sup>u</sup> tyuth<sup>u</sup> mē-nishē lōnakh amyuk<sup>u</sup> phab  
 ' mē won<sup>u</sup>may bōz poz<sup>u</sup> yā rōz yā tsal ' 1364.

Barath-rāzan nazar yēli dits<sup>u</sup> tamis-kun  
 wuchani log<sup>u</sup> sāta-sāta tas Kushēs kun 1365.

wanani log<sup>u</sup>, ' kyāh-sanā kus thāvihēm kan  
 ' akis sūrūts<sup>u</sup> z<sup>u</sup>h sūrūts<sup>u</sup> chus bōh qēshan ' 1366.

achēn phash log<sup>u</sup> karāni, ' müñ<sup>u</sup> mā gayēm rēsh  
 ' akis qēshan z<sup>u</sup>h chus kyāh hōw<sup>u</sup>nam brēsh ' 1367.

suh gav tath phikiri Lav gav lōy<sup>u</sup>nas tīr  
 tshunun trōvith pāth<sup>u</sup>r-pēt<sup>u</sup> tyuth<sup>u</sup> balāvīr 1368.

suh Kush wōt<sup>u</sup> dith tsalith böyis-nishin āv  
 bür<sup>u</sup>n shödī sēthāh zan mājē now<sup>u</sup> zāv 1369.

Lawan dop<sup>u</sup>nas, ' gatshav gara-kun khōshiyē-sān  
 ' wadan tati möj<sup>u</sup> mārān āsi mā pān ' 1370.

Kushēs gur<sup>u</sup> khōsh gamot<sup>u</sup> log<sup>u</sup> mēts<sup>u</sup> ladanē  
 pāth<sup>u</sup>r-pēt<sup>u</sup> pān trōvith log<sup>u</sup> wadanē 1371.

' khabar kar kēh tē chēy kyāh chukh gurāh jān  
 ' sōnuk<sup>u</sup> sāzāh karith zan sūrē tābān 1372.

' mē lob<sup>u</sup>mot<sup>u</sup> ḍs<sup>u</sup> yēm<sup>1</sup> nyūnam suh māran  
 ' rātak<sup>u</sup> gardan tsātak<sup>u</sup> pyādan sawāran ' 1373.

Daruth yāmath wōdañē wōt<sup>u</sup> hāl ḍyūt<sup>u</sup>hun  
 wanani log<sup>u</sup> jahala-sūtin tas Kushēs-kuñ, 1374.

' gatshiv pānas hatō nēcivyō yih mō wan  
 ' kađōwa<sup>1</sup> tīr dīth wuñ mūla gāydan ' 1375.

<sup>1</sup> V.P. adds *hō* after *kađōwa*.

Lawan yāñ būz<sup>u</sup>, dyut<sup>u</sup>nas tīr dōrith  
tshunun tami tīra-sūtin Baruth mōrith 1376.

khūt<sup>u</sup>s tsakh jahala-sūtin log<sup>u</sup> karani dās  
kathāh chāyā kūt<sup>u</sup> mōrin sāsa-bād<sup>u</sup> sās 1377.

Kushēn dith tīr tām<sup>1</sup> mōrun Shēturgun  
tyuthuy rath pēv mētyuw<sup>u</sup> maidān sapōn<sup>u</sup> sōn 1378.

tihandiy bīma-sūtin sōriy sipāh mūd<sup>1</sup>  
tsalit<sup>u</sup> gay zinda yōdwai kēh pata rūd<sup>1</sup> 1379.

72. RĀMA HEARS THE NEWS AND SENDS LAKṢMAÑA TO ENQUIRE. LAKṢMAÑA'S ARMY IS DEFEATED, AND LAKṢMAÑA IS KILLED.

wadan gay Rāma-tsandras-nish wānikh zār  
'dōyau rēsh<sup>u</sup>-bālakau kyāh kār<sup>1</sup> yithiy khā' 1380.

Barath-rāza Shēturgun māra sōpān<sup>1</sup>  
marith gayē sōr<sup>u</sup> lashkar khār sōpūn<sup>u</sup> 1381.

asani log<sup>u</sup> Rāma-juv yāmath tih būzun  
karani log<sup>u</sup> sara Lākh'man jald sūzun 1382.

asan dop<sup>u</sup> Rāma-tsandran, 'yim dapan kyāh'  
dopun Lākh'man-juwas, 'gav kyāh timan prāh 1383.

'ts<sup>u</sup>h wōth thod<sup>u</sup> gash t<sup>u</sup>kan kar pāna mōlum'  
wadan dop<sup>u</sup> Lākh'manan, 'tim z<sup>u</sup>y mōsum' 1384.

wodun wārāh pathar pēv zāph on<sup>u</sup>nas  
tithay Lākh'man-juwan phīrith yih won<sup>u</sup>nas 1385

'mē chum won<sup>u</sup>mot<sup>u</sup> tēli yēli Sītā kūr<sup>u</sup>th khār  
'saphar tsōlih shikāma-nish trāvī yuth<sup>u</sup> nār 1386.

'wōthan tim sāric<sup>u</sup>y rum-rāt<sup>u</sup> gālan  
'karan yēli jōsh sah ākāsh zālan 1387.

'ts<sup>u</sup>h 'bē-parwāh dayāwān chuy barābar  
'yihay chēy kath mē-sūty wōth cāra kēh kar' 1388.

tih wōbarōwu<sup>u</sup> wanith lashkari-sūtin gav  
wanas-manz-bāg dyūt<sup>u</sup>hun Kūsh ta Līyē Lav 1389.

73. RĀMA SETS OUT WITH AN ARMY. 1390-1402

wuchin tim Rāma-tsandrān<sup>1</sup> achē-hānd<sup>1</sup> lāl  
tsētas tāmath pēyōs Sītāyē-hond<sup>u</sup> hāl<sup>1</sup>. 1390.

wanani lēg<sup>u</sup>, 'kyāh-sanā tami mā wonukh myōn<sup>u</sup>  
'tshuf<sup>u</sup>m yēli gari kadith dara zūni lōg<sup>u</sup> grōn<sup>u</sup>' 1391.

timan wuch<sup>1</sup> wuch<sup>1</sup> anan chus lōl yūts<sup>u</sup> jōsh  
pēwan<sup>1</sup> Sītā tsētas rōzan na kēh hōsh 1392.

gaman on<sup>u</sup> zōr tas log<sup>u</sup> dini wuṭhan phēsh  
sēthāh dod<sup>u</sup>mot<sup>u</sup> jigar log<sup>u</sup> mangānē trēsh 1393.

wanani ākāsh log<sup>u</sup> tas Lākh'manas yiy<sup>1</sup>  
'ma wad pfāran tsē trēsh hēth bāpāth<sup>u</sup>r chiy 1394.

'mashēkh kar möj<sup>u</sup> cyōv<sup>u</sup>mūts<sup>u</sup> chēy yiman trēsh  
'tsē wuñi māwāza tamyuk<sup>u</sup> kor<sup>u</sup>mot<sup>u</sup> yiyiy pēsh' 1395.

Lawan yēli dīts<sup>u</sup> nazār dīyūthun yiwan phōj  
asan böyis dopun, 'wuch shā yiman möj 1396.

'Kushō khōsh rōz biyē kam-tāñ chih lārān  
'panani atha-sūty panun<sup>u</sup> mrath yim chih tshārān' 1397.

tulun tāñ tīr dīts<sup>u</sup> tām<sup>1</sup> Lākh'manan tan  
dopun, 'mārēm tsalēm pāpau-nishin man' 1398.

wuchan Kush<sup>1</sup> zōra lōyun tīr tas pēv  
dapun<sup>u</sup> chwā kēh tithis vīras yih kyāh gav 1399.

hazīmath khēv sipāhau gay zi az-kār  
wadan gay Rāma-tsandras-nish wānikh zār 1400.

73. RĀMA SETS OUT WITH AN ARMY. IT IS DEFEATED BY LĀVA AND KUŚA AND ITS CHAMPIONS KILLED. RĀMA FINDS HIMSELF FILLED WITH AFFECTION FOR THE BOYS AND ATTEMPTS TO REASON WITH THEM, BUT THEY REFUSE TO HEAR, RESUME THE CONTEST, AND SLAY HIM.

tih būzith Rāma-juv bēkas wasith pēv  
wanani log<sup>u</sup>, 'Lākh'manas vīras yih kyāh gav' 1401.

wādan wōth<sup>u</sup> dīrāy tas-sūty tīm<sup>1</sup> pahalwān  
Angud Suğrīv Zāmōwān Hanūmān 1402.

kafani log<sup>u</sup> ' trābī trāhē ' osh<sup>u</sup> haran drāv  
pakan leśhkar timan sūty zan sa dār<sup>l</sup>yāv 1403

tēliki khōta balāvīr sūty tamis ās  
korun yēl nā gathith Lankāyē tām<sup>l</sup> dās 1404.

Angud tāmath wanani log<sup>u</sup> yim phasān<sup>l</sup>  
' kaḍakh wuñ yim z<sup>u</sup>h bālakh tāna-tāna ' 1405.

jahal on<sup>u</sup>nas sēthāh lāran yōdas ās  
Kushēn dyut<sup>u</sup> tīr tas lāt<sup>l</sup>-kin<sup>l</sup> phaṭīth drās 1406.

wuchani Sugriv log<sup>u</sup> dyūṭhun Angud mūd<sup>u</sup>  
kulāh akh mōra hēth zāgani timar. rūd<sup>u</sup> 1407.

Lawan wuch<sup>u</sup>, ' kus-sanā wādūr chuh zāgan '  
ditonas tīr kulis-sūty tas suwun tan 1408.

yih wuch<sup>u</sup> Zānōwanan ākāsh dīts<sup>u</sup>n tshāl  
' karakh tal dōshēway.' wuch<sup>l</sup>tav tasond<sup>u</sup> hāl 1409.

gayēs lāran tamis tāl<sup>l</sup>-kin<sup>l</sup> ditikh tīr  
timan-pēt<sup>l</sup> pēv na hyor<sup>u</sup>-kun tas gayēs zīr<sup>u</sup> 1410.

tulukh tīrau-sūtin ākāsh suh yūts<sup>u</sup> kāl  
pathar pēv tēl<sup>l</sup> badanas gōs g<sup>u</sup>rbāl 1411.

tīthay-tām wōt<sup>u</sup> Halmot<sup>u</sup> rang dyūṭhun  
tīh dīshith trām ösith sang sōpon<sup>u</sup> 1412

korun tadbīr, ' wōñ ath kyāh chuh cāra  
' yimau rēsh<sup>l</sup>-bālakau kār<sup>l</sup> ās<sup>l</sup> awāra ' 1413.

salāh kor<sup>u</sup> tām<sup>l</sup>, ' dimakh parbuth bōh dōrith  
' tshunakh tāth<sup>l</sup> parbatas tal yim z<sup>u</sup>h mōrith ' 1414.

athas-pēt<sup>l</sup> tūri tul<sup>u</sup> tām<sup>l</sup> sakth bālāh  
karōra-bād<sup>l</sup> khōr<sup>u</sup> zān akh mō-yē-wālāh 1415.

dapan<sup>u</sup>, brōṭhay timau zōnukh, ' yih kot<sup>u</sup> gav '  
tīthay lōt<sup>u</sup> lōt<sup>u</sup> gamot<sup>u</sup> ösus patay Lav 1416.

tulun tāñ thod<sup>u</sup> suh parbuth, ' yim karakh tal '  
wuchiv tām<sup>l</sup> mōsamar kyāh-dām korus tshal 1417.

## 73. LAVA AND KUŚA FIGHT WITH RĀMA. 1418-1432

jahala-sūty tīr lōyun tas gulēn dōn  
Sumīras-tal, dapan, trāmas sapon<sup>u</sup> sōp 1418.

tih hās<sup>u</sup>rath Rāma-tsandran ḫyūṭh<sup>u</sup> pānay  
sapon<sup>u</sup> krūdī horun osh<sup>u</sup> dāna-dānay' 1419.

kamān shīr<sup>u</sup>n sapon<sup>u</sup> yistāda bar-jang  
wuchūn samsār sōruy diwayē-hond<sup>u</sup> rang 1420.

kamān tuj<sup>u</sup> tām<sup>1</sup> dopun, 'wōñ Kush bōh māran'  
wanani log<sup>u</sup>, 'kyāh-sanā kyāh āth chuh kāran' 1421.

wanani log<sup>u</sup>, 'dādi-sūty ṭaṭahōn panun<sup>u</sup> pān  
'amā dōdi<sup>u</sup> dawāh tshāḍun<sup>u</sup> na āsān' 1422.

wuchun bālakh panān<sup>1</sup> āwāra dīṭhin  
achēn-manz mañē-phāl<sup>1</sup> zan wāra dīṭhin 1423.

timañ gōmāt<sup>1</sup> panān<sup>1</sup> zan māra sōriy  
kandēn-pēh ös<sup>1</sup> phēran nanawöriy 1424.

marith gōmot<sup>u</sup> timan sōruy kabilay  
Dayēs rostuy timan mā kāh wasilay 1425.

gamāt<sup>1</sup> tim mōl<sup>1</sup>-sanzi shēphgūts<sup>0</sup>-nishin dūr  
karan tshēpa-tshēph wanas-manz ös<sup>1</sup> zan tūr 1426.

wanas manz-bāg mādar-zāda phērān  
tih dīshith tas babas zan prān nērān 1427.

gatshān krūdī yōdūc<sup>u</sup> raz ös<sup>u</sup> wātān  
prayēmas-kun wuchith wōlinjē prātān 1428.

ditin tim zarb lōlāk<sup>1</sup> pōn<sup>1</sup>-pānas  
karun chus pāna tshārani log<sup>u</sup> bahānaṣ 1429.

dopun, 'santān chim dēkas dimakh myūṭh<sup>u</sup>'  
tih mā zōnun, 'pakun<sup>u</sup> nānzi mē chum krūṭh<sup>u</sup>' 1430.

phōlani log<sup>u</sup>, 'wōñ mē yim santān pālān'  
tih mā zōnun, 'mē yim dastār wālān' 1431.

gōbaras kānd<sup>1</sup> yod<sup>u</sup> khōrān atān chiy  
kandēn-pēh pān sāwaṣ bab tasond<sup>u</sup> chuy 1432.

gōbur yōdwai wādan yēs osh<sup>u</sup> chuh trāwān  
tasandi, Dāpath kalas chiy kañē chāwān 1433.

dapyōnakh. 'tōh<sup>1</sup> ma pák<sup>1</sup>tav nanawōriy'  
tih mā gānz<sup>2</sup>run, 'yimau myōn<sup>1</sup> mōr<sup>1</sup> sōriy 1434.

'pazyā pyādan sawāran-sūty khēlun<sup>u</sup>  
yih gav zan būtarōt<sup>u</sup> ākāsh mēlun<sup>u</sup> 1435.

'pāth<sup>8</sup>r-pēt<sup>1</sup> nanawōri pād<sup>1</sup> ma thāv<sup>1</sup>tav  
'yōduk<sup>u</sup> sāmāha chum yiy<sup>1</sup>tav ta niy<sup>1</sup>tav 1436.

'rathas myōnis khasith lād<sup>1</sup>tav mē-sūtin  
'hyoch<sup>u</sup>wa kyāh dushmanuth kār<sup>1</sup>av mē-sūtin' 1437.

Lawan dop<sup>u</sup>nas, 'ts<sup>8</sup>h chukh yim bāzē hāwān  
'tsē gānz<sup>2</sup>rith shur<sup>1</sup> taway chukh tambalāwān 1438.

'shētra-sanzē nadlyē-pēt<sup>1</sup> kar trēsh gašhi cēn<sup>u</sup>  
'pazyā shētras yih lādan shētra-sünz<sup>u</sup> hēn<sup>u</sup> 1439.

'shēth<sup>8</sup>r nay chukh tsē-sūty kyāh ôs<sup>u</sup> hyon<sup>u</sup> dyun<sup>u</sup>  
'gothwā yuth<sup>u</sup> phōj hēth mārani asē yun<sup>u</sup> 1440.

'tsē kyāh ôsuy asē-sūty bög<sup>8</sup>rāwun<sup>u</sup>  
'kaman goth<sup>u</sup> rāza ãyōd thēkanāwun<sup>u</sup> 1441.

'mē driy tasünz<sup>u</sup>y chēh yēs mōlis-nishin zās  
'karay shēhras ta lashkari sōr'say dās 1442.

'bōh chus pyōmot<sup>u</sup> ts<sup>8</sup>h kar yistāda thāwath  
'mē cyōn<sup>u</sup>y driy ts<sup>8</sup>h kar wōñ wāra thāwath' 1443.

dītānas lāph, 'agar dēvī mē chēm mōj<sup>1</sup>  
'akiy myāni ağna-bāna sōrūy daziy phōj 1444.

'wanay wōñ lāph dīth yutsh<sup>u</sup>may panān<sup>1</sup> mōl<sup>1</sup>  
'saraph māzas-andar wuñ yēranay öl<sup>1</sup> 1445.

'sōpōtran-sūty hō rāzō gayēy kōm<sup>u</sup>  
'papana āmot<sup>u</sup> chukhō kina kōda chēy ôm<sup>u</sup> 1446.

'gānz<sup>8</sup>r mō Lōki-hānd<sup>1</sup> rākhēs chih mārāz<sup>1</sup>  
'tsē mārani ãy zanmas as<sup>1</sup> z'h bārān<sup>1</sup> 1447.

74. DEFEAT AND DEATH OF RĀMA. 1448-1461

‘mě driy tasūn<sup>u</sup>z<sup>u</sup> chēh yēs tāni bürza chum<sup>u</sup> nōl<sup>1</sup>  
 ‘karath wuñ shān<sup>h</sup> yit<sup>1</sup> yutshumay pāqān<sup>1</sup> mōl<sup>1</sup> 1448.

‘wonuth yuñ, “ratha,” ratha ananūc<sup>u</sup> mě shēkth chēm  
 ‘bōh sūrēs manga wuñ yut<sup>u</sup> wātanāvēm’ 1449.

wanith<sup>u</sup> sūrēs dopun, ‘sāmāna sōzum  
 ‘mě c̄lum yiti yōd karun<sup>u</sup> ts<sup>h</sup> ma dūri rōzum’ 1450.

yōdruk<sup>u</sup> sāmāna sūrēn lod<sup>u</sup> suh sōruy  
 añēgo<sup>u</sup> gay zi göbarau bōl<sup>u</sup> dōr<sup>h</sup>vy 1451.

kamān shīrith sapon<sup>u</sup> yistāda bar-jang  
 wuchiv samśār sōruy diwayē-hond<sup>u</sup> rang 1452.

khūts<sup>u</sup>s tsakh jahala-sūty lōyin timan kān  
 timān āyēs na zakhmī gōs pēnun<sup>u</sup> pān 1453.

silāh sōruy timan-pēh sōranōwun  
 sapon<sup>u</sup> kamzōr sōruy zōr hōwun 1454

samith āyēs ta dīthas zōra tīth<sup>1</sup> kān  
 paran pēv bar-zamīn ‘Nārān Nārān’ 1455.

dapan chiy, phol<sup>u</sup> phalis-nishē yēli nēbar drāv  
 sapon<sup>u</sup> khōjī suh phol<sup>u</sup> tāth<sup>1</sup> pyāla pēv nāv 1456.

dilāwār gay ta tim bārān<sup>1</sup> asān ös<sup>1</sup>  
 kalas-pēh jēga zan hol<sup>u</sup> hēth tāsān ös<sup>1</sup> 1457.

chunā bab göbara-sandi-putshy pān gālān  
 göbur nēran babas dastār chuh wālān 1458.

patav-lākan anan yēli zōñ<sup>u</sup>-hond<sup>u</sup> jōsh  
 busar shīnas gatshān rōzan na kēh hōsh 1459.

ganīmath zān wuñ-kēn zān thay zān  
 pagāh āsakh na mōlis-nish<sup>h</sup> pashēmān 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO SITĀ. SHE RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET OF THEIR PARENTAGE.

sapān<sup>1</sup> khōsh tim wūch<sup>h</sup>kh ākāshē wōnī  
 ‘tamis Sītāyē tsūj<sup>u</sup> wōnda-nish garōnī’ 1461.

tiḥ būzith hol<sup>u</sup> gaṇdīth wōth<sup>1</sup> tim z<sup>u</sup>h bārān<sup>1</sup>  
hētikh, aīthān zanēn-hānd<sup>1</sup> tāj sārān<sup>1</sup> 1462.

ānikh sōmb<sup>u</sup>rith timan sārēn<sup>1</sup> korukh bār  
asan gay mājē-nish ḍs<sup>u</sup>kh gamūts<sup>u</sup> khar 1463.

wanani lāg<sup>1</sup> mājē, ‘ās<sup>1</sup> hai nāv<sup>1</sup> ts̄e wōñ zāy  
‘amā rat̄h jān cīzāh ās<sup>1</sup> ts̄e hēth āy’ 1464.

dopukh tami mājī, ‘lāg<sup>1</sup>nawa Ruma-rēshun<sup>u</sup> āy  
‘aniv kyāh chuwa mē höviv t̄hōpa kariv māy’ 1465.

ānikh tim bōkh<sup>u</sup>ca tas-nish mutsarōvīkh  
kaḍīth tim tāj byon<sup>u</sup> byon<sup>u</sup> mājē ‘hövīkh 1466.

wuchith Sītāyē yēli tim parzanövin  
sapūz<sup>u</sup> dēwāna sath sāmāna trövin 1467.

tulin byon<sup>u</sup> byon<sup>u</sup> sa lūj<sup>u</sup> hāwani göbarān  
mandūch<sup>u</sup>mūts<sup>u</sup> sīr bāwani<sup>1</sup> lūj<sup>u</sup> göbaran 1468.

‘yih mōr<sup>u</sup>wan suy bōh yēm<sup>1</sup> mōr<sup>u</sup>s gunas zan  
‘buch<sup>u</sup>s yēm<sup>1</sup> bāla-pānay kāla-sarpan 1469.

‘yih mōr<sup>u</sup>wan suy mē-sūlty yus yut<sup>u</sup> chuh āmot<sup>u</sup>  
‘yih mōr<sup>u</sup>wan suy amis-sūlty yus ehuh zāmot<sup>u</sup> 1470.

‘yih mōr<sup>u</sup>wan suy lōkāt<sup>1</sup> yēm<sup>1</sup> kār<sup>1</sup> awāray  
‘yih mōr<sup>u</sup>wan suy sa Lankā zōj<sup>u</sup> nāray 1471.

‘yih mōr<sup>u</sup>wan suy dubāra Lōkh yēm<sup>1</sup> nōsh<sup>1</sup>  
‘yih mōr<sup>u</sup>wan suy pakan yus ḍs<sup>u</sup> ākōsh<sup>1</sup> 1472.

‘yih mōr<sup>u</sup>wan suy suh Wōli māranōwun  
‘kār<sup>1</sup>wa kyāh kār zanmas kar goth<sup>u</sup>wa yun<sup>u</sup> 1473.

‘pakiv hövyüm tōhē katī kyāh kür<sup>u</sup>wa kōm<sup>u</sup>  
‘bōh zālan pān tas-sūltin düz<sup>u</sup>s ḍm<sup>u</sup> 1474.

‘tithay wōth<sup>1</sup> yitha yēchas chiy dyār rāwan  
‘azōñ<sup>u</sup> aulād mōlis mājē hāwan 1475.

‘azōñ<sup>u</sup>y sārēn<sup>u</sup>y bab māranāwān  
‘patav-lākan azōñ<sup>u</sup>y mandachāwān 1476.

75. 'THE BOYS LEAD SITĀ TO RĀMA'S CORPSE. 1477-1487

75. THE BOYS LEAD SITĀ TO RĀMA'S CORPSE. HER LAMENT.

pakan gay tifl z<sup>h</sup> bārān<sup>1</sup> māj<sup>h</sup>-sūty drāy  
wanani lāg<sup>1</sup> Yishōras-kun, 'wūn t<sup>h</sup> kār pāy 1477

karan līlā shēran sōpān<sup>1</sup> Dayēs-kun 1478.  
'Narāyēn, wātanāv wōn asē payēs-kun

'Narāyēn, bē-khabar ás<sup>1</sup> chiy wanān zār  
'Narāyēn, hāv darshun kās andakār' 1479.

niyēkh tot<sup>h</sup> mōj<sup>h</sup> won<sup>h</sup>has, 'wuch yih hās<sup>h</sup>rath'  
wuchith Sītāyē nētrau-kin<sup>1</sup> horun rath 1480.

kārin yēli nālamāt<sup>1</sup> tas lūj<sup>h</sup> wanani zār  
'mē kyāh kor<sup>h</sup>may bōh kür<sup>h</sup>thas wōn sēthāh khār' 1481.

sa 'Sītā Rāma-tsandras ös<sup>h</sup> tshārān  
achiv-kin<sup>1</sup> osh<sup>h</sup> harith rath ös<sup>h</sup> hārān 1482.

(Metre, *Accentual.*)

ashē-kani jōyē jōyē rath chēs bōh hārān  
Sītā Rāma-tsandra prāran chēy 1483.

lashē-nār gond<sup>h</sup>tham ta osh<sup>h</sup> chēs hārān  
pashē kōna hani hani mārā mār gay  
khāra gav cyāfiē vēri tsandran tāran  
Sītā Rāma-tsandra prāran chēy 1484.

ts<sup>h</sup>y chukh āra-rost<sup>h</sup> wōlinjē sāran  
ts<sup>h</sup>ey chēy myāni prān gālanūc<sup>h</sup> pray  
ts<sup>h</sup>y zinda karan ta ts<sup>h</sup>y biyē māran  
Sītā Rāma-tsandra prāran chēy 1485.

wata cyāfiē wuchan pata pata lāran  
lasanuk<sup>h</sup> ta maranuk<sup>h</sup> trōvith bay  
tsandras ta tāran mur<sup>1</sup> chēs bōh dāran  
Sītā Rāma-tsandra prāran chēy 1486.

tan nāra dūz<sup>h</sup>m mana-kin<sup>1</sup> gāran  
wana kas sana gōm prishan cyōn<sup>h</sup> pay  
daza-nā lōla-nāra razl pān khāran  
Sītā Rāma-tsandra prāran chēy 1487

prōr<sup>1</sup> prōr<sup>1</sup> gōj<sup>0</sup>thas ta wuñē chēs prāran  
 tas kyāh chuh parwāy yēs cīfukh t<sup>0</sup>y  
 khanjē gāyē jigaras lanjē lanjē tshāran  
 Sītā Rāma-tandra prāran chēy 1488.

prakāshē tati shrāki hoṭ<sup>0</sup> chēs bōh dāran  
 krūṭh<sup>0</sup> gashi tulun<sup>0</sup> bōr<sup>0</sup> mīyūṭh<sup>0</sup> āsi may  
 zyūṭh<sup>0</sup> chuy samsār sōr<sup>1</sup> sōr<sup>1</sup> hāran  
 Sītā Rāma-tandra prāran chēy 1489.

(Metre, *Accentual.*)

mōr<sup>0</sup>thas, Madanō, wuñē chuy ādan  
 pādan wāndayō zuv ta jān 1490.

kan dār mana-kin<sup>1</sup> yiman phār<sup>0</sup>yādan  
 bulbul ta biy<sup>0</sup> gul chiy nālān  
 yiy yeli won<sup>0</sup>nakh wakhun<sup>0</sup> wōstādan  
 pādan wāndayō zuv ta jān 1491.

prīthōm sārēniy sēdan ta sādan  
 kyāh-sanā tālēm-nā wōnduk<sup>0</sup> armān  
 kēh-ti nō cāra log<sup>0</sup> lāninēn wādan  
 pādan wāndayō zuv ta jān 1492.

wōthū prīth pananēn dōn rāja-zādan  
 yim drāy cyāni-khōta bāq<sup>1</sup> balañān  
 kyāh-sanā wanān lūkh awalādan  
 pādan wāndayō zuv ta jān 1493.

yēmb<sup>0</sup>r-zal wāndayō pampōshē-pādan  
 yīshawāy kathau tāli mē-ti armān  
 sarv-i-kada, lagayō shākha-shēmshādan  
 pādan wāndayō zuv ta jān 1494.

wātharay sabzī pēt nāgarādan  
 sōna-tani saniy thod<sup>0</sup> tul pān  
 t<sup>0</sup>nē gāyēm jigaras ta wuñē chuy ādan  
 pādan wāndayō zuv ta jān 1495.

kan dār mana-kin<sup>1</sup> yiman phār<sup>0</sup>yādan  
 manushē-bāwa prāth kālī yuth<sup>0</sup> guzārān  
 zāla wol<sup>0</sup> jānawār samayē-sayēdan  
 pādan wāndayō zuy ta jān 1496.

prakāshē cāra kyāh lōn<sup>2</sup>-phasādan  
 timau zōl<sup>3</sup> ajñān yēmau gōl<sup>4</sup> pān.  
 kāh-ti nō wanith hēki yiman samwādañ  
 pādañ wandayō zuv ta jān

1497.

76. SITĀ'S WOE. \* HORROR OF LĀVA AND KUŚA AT HAVING SLAIN THEIR FATHER.  
 REMARKS ON FILIAL DUTY.

(Métre, *Hazaj*, ˘ - - - , ˘ - - - , ˘ - - - .)

wuchun yēli Rāma-juv dōh sōponus rāth  
 sa yith<sup>5</sup> gayē tīsh<sup>6</sup> ma ösin kāl<sup>7</sup> manōsh-zāth

1498.

lobun yēli dūrēruk<sup>8</sup> yūt<sup>9</sup> hōl tas ös<sup>10</sup>  
 duyi trōvith, tshuñ<sup>11</sup>n yēkh-sān tatiy gōs

1499.

lobun titha yitha rōw<sup>12</sup>"mot<sup>13</sup> chiy laban Day  
 zarīth biyē zindagi mōrdan diwan may

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nadiyē-sūty mij<sup>14</sup> yāmath tshēna gamūt<sup>15</sup> jōy  
 grazana-nishē shānθ sōpūn<sup>16</sup> yēli rūt<sup>17</sup>n khōy

1501.

na-zānana-sūty wuchukh chot<sup>18</sup> chwā wōzul<sup>19</sup> nyūl<sup>20</sup>  
 sapūn<sup>21</sup> yēli zān pōñis pōñi<sup>22</sup> zan myūl<sup>23</sup>

1502.

yiwan tot<sup>24</sup> Lav ta Kush dōnaway diwan bākh  
 riwan wārñ ta sīnas sōpanan cākh

1503.

wanan wōnī, 'wawakh yuth<sup>25</sup> tyuth<sup>26</sup> labakh byōl<sup>27</sup>  
 'muñhis chuy muñh<sup>28</sup> khasan shōlis khasan shōl<sup>29</sup>' 1504.

na-tay bōzakh suh sōrūy ös<sup>30</sup> pānay  
 thawan kath pōpiyēn-kit<sup>31</sup> yim nishānay

1505.

zarā kar hōsh wuch yim Dayē-kāran  
 göbur mōlis ta göbaras mōl<sup>32</sup> māran

1506.

yēshakh yōdwai göbur gotsh<sup>33</sup> dyun<sup>34</sup> mē rāhath  
 göbur chukh gāl zuv pananis babas-path

1507.

karakh yuth<sup>35</sup> az babas pananis t<sup>36</sup>h sūty kār  
 sarākh tyuth<sup>37</sup> pāna yod<sup>38</sup> āsakh t<sup>36</sup>h autār

1508.

tshūnan tim ách<sup>39</sup> wātith atha sārpa-ālēn  
 laban tim lāl yim bab mōj<sup>40</sup> pālan

1509.

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wölg wöñ mäjë mölle-path jigar gäl  
sëdath äsly të khur<sup>u</sup> käsiy mahäkäl 1510.

t<sup>u</sup>h yödwai wära chukh almäsa-gardan  
ba-dargäh<sup>u</sup>-padar jöru<sup>u</sup> söpan 1511.

më won<sup>u</sup>may, 'yuth<sup>u</sup> gathiy khösh byölu<sup>u</sup> tyuth<sup>u</sup> wav  
' pagäh lönakh tamyuk<sup>u</sup> phal yuth<sup>u</sup> sapon<sup>u</sup> lav' 1512.

t<sup>u</sup>h yödwai pöpi<sup>u</sup> bab möj<sup>u</sup> mänakh  
Sadäshiv blyë Wumä ada kar t<sup>u</sup>h zänakh 1513.

Sadäshiv suy diwan yus zindagöniy  
Wumä s<sup>u</sup>y yëmi khämä kär<sup>u</sup> krüd cyöniy 1514.

baban kyäh kür<sup>u</sup> kamî kor<sup>u</sup>nakh t<sup>u</sup>h paidäh  
të mä ös<sup>u</sup> panäh<sup>u</sup>-kin<sup>u</sup> këh wömädäh 1515.

Wumä s<sup>u</sup>y yëmi të kür<sup>u</sup>nfay dar-shikam jay  
t<sup>u</sup>h wuchtö, pöpiyö, rüz<sup>u</sup> na këh mäy 1516.

galath büzith zalath pöñis-nishin dräkh  
tyuthuy nirth nethanon<sup>u</sup> mal-barut<sup>u</sup> zäkh 1517.

saponukh pökhta yëli qyüthuth panun<sup>u</sup> häi  
achiv höruth të rath tshöruth mahäkäl 1518.

panun<sup>u</sup> kartüth t<sup>u</sup>h dishith gökh gamnäkh  
kür<sup>u</sup>th thaph gäsa-bargan yëli tshü<sup>u</sup>th bakh 1519.

tihidasti wuchith rüduy na këh hosh  
tujuöhakh dön athan zardyökh zan pösh 1520.

Wumä yämath wuchani lüj<sup>u</sup> cyönu<sup>u</sup> ahwäi  
khämä kür<sup>u</sup>nay dopun lukan, 'yih chum läl' 1521.

lökot<sup>u</sup> tami köchi-këth hëth lalanöwukh  
wuchan gath tami död kyäh däma cyöwukh 1522.

achen-hond<sup>u</sup> gäsh hyuh<sup>u</sup> roch<sup>u</sup>nakh wuchiv mäy  
kađith shik<sup>u</sup>ma kür<sup>u</sup>n wölinjë-manz jay 1523.

khabar chyä kyäh tamis rüz<sup>u</sup> të-nish äsh  
prayem bor<sup>u</sup>nay dapan, 'chum sürë-prakash' 1524.

dahan-hünz <sup>u</sup> ḡath chēh kyāh dōyētr <sup>h</sup> tsē chōvith yīwan chēy wuñē niwan chēy mananōvith	1525.
khēmā kōr <sup>u</sup> ay tsē mā tas-kun wuchuth zāth tē rātas dōh dōhas yīth rāwür <sup>u</sup> th rāth	1526.
ganimath zān wuñ-kēn kar t <sup>h</sup> r <sup>t</sup> kār Wumā-dēvī ta Shiwa-jī chuy kharidār	1527.
pagāh yēli tim gathān nīrith ba-ākāsh mē won <sup>u</sup> ray, 'yuth <sup>u</sup> na rōziy mēlanūc <sup>u</sup> āsh '	1528.
gathakh sannyās yod <sup>u</sup> dēwāna lāgakh bañhēn bērān kāñdēn-tal pāna zāgakh	1529.
tithay Rāwun marith labahōq t <sup>h</sup> Lankā na-tay darshun karun rōziy tamannā	1530.
hatu'l-magdūr az yuth <sup>u</sup> chuy tsē tākath karukh khādmath ganimath chuy ganimath	1531.
kasam chum yod <sup>u</sup> tshuniy bab mōj <sup>u</sup> trövith kasū ada, pöpiyō, buth <sup>u</sup> hēkakh t <sup>h</sup> hōvith	1532.
walēkin kar tamis yuth <sup>u</sup> ḍs <sup>u</sup> mōlum dopun, 'siwā karēm roch <sup>u</sup> nakh t <sup>h</sup> mōsum '	1533.
wuchani lāg <sup>u</sup> , 'trēn zāgan-hond <sup>u</sup> rāja kot <sup>u</sup> gav' wadani log <sup>u</sup> zōñ <sup>u</sup> -bāpath Kush ta biyē Lav	1534.
yīwan tot <sup>u</sup> Kush ta Lav dōnaway diwan nād mashān ada Rāma-juv Sītā pēwan yād	1535.
garā phār'yād lāyan pān mārān garā tim pān panun <sup>u</sup> chiy razi khārān'	1536.
garā dōnaway samith jāmān diwan cākh garā ḫulagān <sup>u</sup> diwan pānas malan khākh	1537.
garā tāpan dandau-sūty gul <sup>u</sup> diwan nād dapan, 'wuch'tav patav as <sup>u</sup> nā-khalaph zād '	1538.
wōñukh tyuth <sup>u</sup> wadani yuth <sup>u</sup> lōg <sup>u</sup> pāna ākāsh sapān <sup>u</sup> tīth <sup>u</sup> yīth <sup>u</sup> wuchith sapānan jīgar-trāsh	1539.

77. VĀLMĪKI RESTORES ALL THE SLAIN TO LIFE. SITĀ BY A REVULSION OF  
FEELING REFUSES TO SEE RĀMA.

karan phār'yād Sītā lūj<sup>u</sup> wadanē  
rēshis-kuñ lūj<sup>u</sup> ba-zōrī nāla dīnē 1540.

suh Wōlmīkh ryosh<sup>u</sup> gamot<sup>u</sup> gara ḍs<sup>u</sup> n̄rith  
dapan, yūt<sup>u</sup> kōl<sup>u</sup> tāmathay āv phīrith 1541.

pakan tot<sup>u</sup> wōt<sup>u</sup> ḍyūṭhun yāñ suh ahwāl  
chuh dod<sup>u</sup>mot<sup>u</sup> mōkta-phol<sup>u</sup> qishith, maran lāl 1542.

wuchun tati rath pakan dār'yāv dār'yāv  
khabar log<sup>u</sup> tas prishani, 'kas kyāh banith āv' 1543.

wodun wārā wanani log<sup>u</sup>, 'hē Sadāshiv  
'amis yiti myāñē bad-bakhtiyē-sūty gav' 1544.

gōran yeli māyē-sūtin pān gōlun  
kūr<sup>u</sup>n wuzamala amrēta-rūd wōlun 1545.

wuchiv rēsh<sup>u</sup> kyāh kūr<sup>u</sup>n tām<sup>u</sup> tīt<sup>u</sup> zōriy  
harith amrēth zi tim gay zinda sōriy 1546.

dapan, wuch'tav tatēy kāh mūd<sup>u</sup>mot<sup>u</sup> prōn<sup>u</sup>  
sapon<sup>u</sup> su-ti zinda yeli tām<sup>u</sup> amrēthāh cyōn 1547.

sapān<sup>u</sup> yeli zinda tim sōriy dubārah  
sapon<sup>u</sup> Sītāyē biyē dil sang-i-khārah 1548.

gatshith tas rēsh<sup>u</sup>-sandis hujaras-andar tsāyē  
korun bar band wuch'tav kyāh gayēs rāy 1549.

dopun, 'yot<sup>u</sup>-tām mēli na nab ta būtarāth  
'panun<sup>u</sup> buth<sup>u</sup> Rāma-tsandras hāwa kar zāth' 1550.

78. RĀMA RETURNS HOME TAKING LAVA AND KUŚA. HE THEN GOES BACK TO  
THE HERMITAGE AND IMPLORES SITĀ TO ACCOMPANY HIM,  
BUT SHE REFUSES.

sa Sītā yeli tsalith gayē nāla trāwān  
niyēn rēsh<sup>u</sup> Rāma-tsandras-nish z<sup>u</sup>h santān 1551.

anith yeli höv'nas nishē thöv'pas tim  
padēn dōn-tal paran tāñ pōv'nas tim 1552.

78. RĀMA, IMPLORES SITĀ TO ACCOMPANY HIM. 1553-1567

padēn lág' mājth' dini sōriy timan dōn  
khasūsan Bharuth Lākh'man blye Shōturgun 1553.

asan khēlan gindan phirüv<sup>u</sup>kh munödī  
nagar-kun gay timan-sūty hēth ba-shödī 1554.

pēth<sup>u</sup> bābath<sup>u</sup>r hēth shēhras-andar gay  
wadani log<sup>u</sup> rāza tas Sītā tētas pēy 1555.

rēshis log<sup>u</sup> pritshani, 'tas kyāh gōsa gav myōn<sup>u</sup>'  
kar<sup>u</sup>m yiy ös<sup>u</sup> karmun<sup>u</sup> kār kām<sup>u</sup> zōn<sup>u</sup> 1556.

pakan tas sūty gav vēgalyōv suh zan kand  
wuchyōkh Sītāyē thow<sup>u</sup>mot<sup>u</sup> bar karith band 1557.

andar Sītā nēbār<sup>u</sup>-kin<sup>u</sup> Rāma-autār  
baras-pēth byūth<sup>u</sup> ta wān'nas villa tay zār 1558.

dopus tām<sup>u</sup> Rāma-tsāndran, 'wōth nēbar nēr  
'wōnduk<sup>u</sup> dōkh wōn tsaliy shēhras-andar phēr' 1559.

dapan, Sītāyē won<sup>u</sup>nas, 'chukh ts<sup>u</sup>h autār  
'wuchan chukh-nā hēwan jigaras mē chum nār 1560.

'samay dyūthum sēthāh wōn sōpūn<sup>u</sup>s sēr  
'chuh ökñ<sup>u</sup>r<sup>u</sup> gara gatshun<sup>u</sup> nērun<sup>u</sup> gatshēm tsēr 1561.

'bōh nay nēray tsē kyāh wōn myōn<sup>u</sup> chuy gam  
'gatshiy dār'yāwa-sūnz<sup>u</sup> akh pā-phyorāh kam 1562.

'gōqāñ akh bēñē yēs tīth<sup>u</sup> āsi gamkhār  
'dōyum<sup>u</sup> āsakh ts<sup>u</sup>h Nārān pāna autār 1563.

'trēyum<sup>u</sup> trēnaway barādar chiy balāvīr  
'zamīnas-sūty suwān ākāsh az-tīr 1564.

'poz<sup>u</sup> ay bōzakh tasallī gōm az-zān  
'mudā ösum tsē wātān<sup>u</sup> yim z<sup>u</sup>h santān 1565.

'dayū kar wōn tsē kyāh chēy māy myōnī  
'ts<sup>u</sup>h gatsh phīrith shurēn kar pōr'zōnī' 1566.

dēnaway lōla-śūtin tati dazān<sup>u</sup> ös<sup>u</sup>  
sōrga-mānza rāsa-māṇḍul zan grazān ös<sup>u</sup> 1567  
119

karani log<sup>u</sup> Rāma-juv tas zāra-pāra  
lūj<sup>u</sup>s sa-zi kathā wanānē wāra-wāra

1568.

## 79. RĀMA'S SUPPLICATION.

(Metre, *Accentual.*)

Rāma tsandran dop <sup>u</sup> , 'bar mutsarē	1569:
'kari ānand panani garē	
'kazāl <sup>1</sup> gayākh azala ḍsuy	
'kashṭ tsoluth Yishōr <sup>1</sup> tsē kōsuy	
'vyād vig <sup>an</sup> wōñi na sōndarē	
'kari ānand panani garē	1570.
'kām <sup>1</sup> kür <sup>u</sup> kh hlyē-māl zāyē	
'pāna tsāran chuy nōg <sup>1</sup> -rāyē	
'thāyē rōzun <sup>u</sup> kōtāh zarē	
'kari ānand panani garē	1571.
'bōz, wōnduk <sup>u</sup> gam gōsa tsalīy	
'rōz prasan, shēth <sup>u</sup> r galīy	
'sōz wuch, bēh panani garē	
'kari ānand panani garē	1572.
'bār tuluth sār sōr <sup>u</sup> ḍwuy	
'gār tsōputh tamannā drōwuy	
'tār lagith panani garē	
'kari ānand panani garē	1573.
'hāv mōkh bāv goy <sup>u</sup> kyāh tsē gōsa	
'trāv malāla wōñi ách <sup>1</sup> mē lōsa	
'thāv tsētas Day kyāh karē	
'kari ānand panani garē	1574.
'rūch <sup>u</sup> karith achē-manz thāwath	
'driy hövith driy hāwanāwath	
'triyē tālun <sup>u</sup> pazi tāra tarē	
'kari ānand panani garē	1575.
'wātihiy kar sāmāna trāwun <sup>u</sup>	
'sūd kyāh nēri suh mūd <sup>u</sup> Rāwun	
'hōl kyāh goy <sup>u</sup> mōl <sup>u</sup> kas na marē	
'kari ānand panani garē	1576.

‘gār roṭuṭh tām<sup>1</sup>-sanzi vērē  
 ‘yus marith gatshi kati phērē  
 ‘gam khēna rath māz harē  
 ‘kari ānand panani garē’

1577.

Rāma-tsandrān yāñ tiy won<sup>u</sup>nas  
 ‘pēyē wasith jalāv hyot<sup>u</sup>nas  
 lūj<sup>u</sup> sa tsāpani panañē narē  
 ‘kari ānand panani garē’

1578.

shīna-mōñ<sup>u</sup> zan vēsarana āyē  
 tamj won<sup>u</sup>nas panañē jāyē  
 ‘kami tsē won<sup>u</sup>nay buk<sup>4</sup>r<sup>1</sup> darē  
 ‘kari ānand panani garē’

1579.

‘bōz kath chum-na pōshēn-pāyā  
 ‘tōshē kath chēm wanith māyā  
 ‘rōshi dyut<sup>u</sup>nam makh pōshē-tharē  
 ‘kari ānand panani garē’

1580.

iyi wōndas gay hiyē-mālē  
 tamj-khōtan dūrēr tsālē  
 ‘rinda sbōzakh zinday marē  
 ‘kari ānand panani garē’

1581.

lōla-nāruk<sup>u</sup> jalāv roṭun  
 nila-waṭh sīna panun<sup>u</sup> tsōṭun  
 yēṭh yēs āsī suy lōl barē  
 ‘kari ānand panani garē’

1582.

gāsh yith biyē prakāsh anun<sup>u</sup>  
 lōla-almāsa-sūty wōnda khanun<sup>u</sup>  
 pōkhta sōpani man mōkta harē  
 ‘kari ānand panani garē’

1583.

•mājē Diviyē-kun gayē shēran  
 ös<sup>u</sup> rātas līlā karan  
 •zūn zan ös<sup>u</sup> lūj<sup>u</sup> mūts<sup>u</sup> darē•  
 ‘kari ānand panani garē’

1584.

80. SITĀ'S RESPONSE.<sup>6</sup>(Metre, *Accentual.*)

' mārā kür<sup>u</sup>nas àm<sup>1</sup> māramatī  
 ' Pārwatī kar myōn<sup>u</sup> cāra

1585.

' mājē zāyēs drūt<sup>u</sup> yēli hūr<sup>u</sup>m  
 ' krāni drāyēs tamannā sūrum  
 ' lāni ôsur<sup>u</sup> amis sūtin  
 ' Pārwatī kar myōn<sup>u</sup> cāra

1586.

' zēwawunuy phār<sup>1</sup> rēsh<sup>1</sup> ta pāndith  
 ' kōli tshunanov<sup>u</sup>has kūn<sup>u</sup> gāndith  
 ' chīm mē wasan yēma-guma tatī  
 ' Pārwatī kar myōn<sup>u</sup> cāra

1587.

' kōli tshun<sup>u</sup>nas yēli bōh mājē  
 ' tatī phorum Zanakh rāja  
 ' na-ta māryēyēnas kōna tatī  
 ' Pārwatī kar myōn<sup>u</sup> cāra

1588.

' myul<sup>u</sup> dyut<sup>u</sup> karith Vishāmitran  
 ' kōna lōn<sup>u</sup> chum mē wōn pētaran  
 ' galb sōpān<sup>1</sup> tim ti haibati  
 ' Pārwatī kar myōn<sup>u</sup> cāra

1589.

' suy ath sēndi apōr tarē  
 ' yus wōn nēri panani garē  
 ' suh na yus myōn<sup>1</sup>-pōt<sup>1</sup> yit<sup>1</sup> marē  
 ' Pārwatī kar myōn<sup>u</sup> cāra

1590.

' wārdana-vēri bürzay mē gāndim  
 ' ' rōn<sup>u</sup>-ásana kōh bāl tshāndim  
 ' wōn gayēs kiwol bōh yitī  
 ' Pārwatī kar myōn<sup>u</sup> cāra

1591.

' bāwa wōn kas yēli gōm trōvith  
 ' kyāh wana nāv mandachövith  
 ' Rāwanas inyōn<sup>1</sup> paripāp<sup>1</sup> khatī  
 ' Pārwatī kar myōn<sup>u</sup> cāra

1592.

‘ tām <sup>1</sup> niyēnas yēli tami hāla ‘ mājē panañē kūr <sup>u</sup> nas hāwālā ‘ kyāh wanith hēka tas chēh sati ‘ Pārwatī kar myōn <sup>u</sup> cāra	1593.
‘ ada zōñ <sup>u</sup> nas tami azōñ <sup>u</sup> mājē ‘ villa wān <sup>1</sup> wān <sup>1</sup> tami ashka gājē ‘ mashka karēnam shūrēn sūtī ‘ Pārwatī kar myōn <sup>u</sup> cāra	1594.
‘ shur <sup>u</sup> zōñ <sup>u</sup> nas karēn shur <sup>1</sup> -bāshē ‘ zōlith lōj <sup>u</sup> nas bōh wālawāshē ‘ dēwatā sōr <sup>1</sup> gay āra-k <sup>h</sup> tī ‘ Pārwatī kar myōn <sup>u</sup> cāra	1595.
‘ anth zōnum na yith bawa-saras ‘ gaṭa kūr <sup>u</sup> nam ta bōh kyāh karas ‘ shēchē lazanas tsē pāph khātī ‘ Pārwatī kar myōn <sup>u</sup> cāra	1596.
yüts <sup>u</sup> wodun, ‘ kūr <sup>u</sup> kaīsi ma zēyin ‘ zēyi yēli ta almās khēyin ‘ kūr <sup>u</sup> zāyēs sūr gōm yiti ‘ Pārwatī kar myōn <sup>u</sup> cāra	1597.
‘ kōrē āsūñ <sup>u</sup> gatshi qēka-sēdath ‘ na-ta brōṭhāy gatshi hēñ <sup>u</sup> sa wath ‘ taway bōh tshādath panañē wati ‘ Pārwatī kar myōn <sup>u</sup> cāra	1598.
‘ kyāh bōh wana, tām <sup>1</sup> sōrga-wāsāni ‘ patsh üñ <sup>u</sup> n āman ta khāsan ‘ won <sup>u</sup> dēwau, “ Sītā chēh sati ” ‘ Pārwatī kar myōn <sup>u</sup> cāra	1599.
dēwatā āy sökhī dinē ‘ mōl <sup>1</sup> būzus ta log <sup>u</sup> riwanē driyē hög <sup>u</sup> nas tām <sup>1</sup> dārī-chētī ‘ Pārwatī kar myōn <sup>u</sup> cāra	1600.

‘ tō-ti panun<sup>u</sup> pazun<sup>u</sup> pōlun  
 ‘ kruha<sup>u</sup>-badēn ogun zōlun  
 ‘ yith<sup>1</sup> pralay chyā bōv<sup>1</sup>mātī  
 ‘ Pārwatī kar myōn<sup>u</sup> cāra 1601.

‘ bōl<sup>1</sup> wañānas chuy ādan  
 ‘ kōl<sup>1</sup> rāway thowum na zāh kan  
 ‘ bara kür<sup>u</sup>nas ām<sup>1</sup> sūramātī  
 ‘ Pārwatī kar myōn<sup>u</sup> cāra 1602.

‘ tyūt<sup>u</sup> wodum sahlāba wunyōm  
 ‘ ashi-sūty sōr<sup>u</sup> samsār wanyōm  
 ‘ wan ts<sup>h</sup> rōzakh kati mētsi-dati  
 ‘ Pārwatī kar myōn<sup>u</sup> cāra 1603.

‘ Dayē-lōn<sup>1</sup> yēli paigām būzun  
 ‘ ada Halmot<sup>u</sup> Luñdar sūzun  
 ‘ vyād gūj<sup>u</sup> wōth mē-sūty satī<sup>1</sup>  
 ‘ Pārwatī kar myōn<sup>u</sup> cāra 1604.

‘ pāna yot<sup>u</sup>-tām mōrun Rāwun  
 ‘ ḫsus lūkan dēmāg hāwun<sup>u</sup>  
 ‘ gōsa kus gōs trōv<sup>u</sup>nas tatī  
 ‘ Pārwatī kar myōn<sup>u</sup> cāra 1605.

‘ bara kür<sup>u</sup>nas bōh shyāma-sōndar  
 ‘ sara kür<sup>u</sup>nas nāras andar  
 ‘ dara lōj<sup>u</sup>nas chivēmātī  
 ‘ Pārwatī kar myōn<sup>u</sup> cāra 1606.

‘ pūt<sup>u</sup> achē dīt<sup>u</sup>n pōlōd<sup>1</sup> pacē  
 ‘ khōt<sup>u</sup> bōh drāyēs tamī kahwacē  
 ‘ go<sup>u</sup> gañith hāyēs bōh tatī  
 ‘ Pārwatī kar myōn<sup>u</sup> cāra 1607.

‘ gari tshuñ<sup>u</sup>nas nēbar kañith  
 ‘ shrākh dīt<sup>u</sup>nam wōlinjē barith  
 ‘ wākh ḫsum<sup>u</sup> wōñ mara yiti  
 ‘ Pārwatī kar myōn<sup>u</sup> cāra 1608.

‘gari panani akh<sup>u</sup>th<sup>u</sup> bür<sup>u</sup>m  
 sāph<sup>u</sup> wantam kōsa hān<sup>u</sup> kür<sup>u</sup>m  
 ‘kara kyāh kám<sup>u</sup> won<sup>u</sup>nas “sati”  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1609.

‘pashē ganjēnam nārañē tshaṭa  
 , ‘pashē kōtāh kür<sup>u</sup>nam gaṭa  
 ‘bīyē kür<sup>u</sup>nas shērmanda tatī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1610.

‘zōm<sup>u</sup> kür<sup>u</sup>nam nic<sup>u</sup> kathi-hanā  
 ‘gōm na wōndas yih bōz<sup>u</sup> chēh bōnā  
 ‘kōm<sup>u</sup> gayēm mē kas sūtī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1611.

‘tīr dit<sup>u</sup>nam wōlinjē barīth  
 , ‘gōm tim tīr jīgaras tarīth  
 ‘atha-sūtī gēv moth<sup>u</sup>nam satī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1612.

‘nāra-tēmb<sup>u</sup>r phambas pēyēm  
 ‘wuch<sup>u</sup>tav wōñ kūt<sup>u</sup> jalāv hēyēm  
 ‘rēh phaṭīth nēri pēṭh<sup>u</sup> parbatī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1613.

‘nāl wol<sup>u</sup>nam lōkūt<sup>u</sup> bōh gūj<sup>u</sup>s  
 ‘bāl tshuñ<sup>u</sup>nas zālan lūj<sup>u</sup>s  
 ‘hāl kyāh lāl gayēm mē chātī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1614.

‘āyē tas kōna balāy achēn  
 ‘lāyē tas kōna gatshān achēn  
 ‘drāyē tas kōna zēv kārē-patī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1615.

‘yus yēs jōrē-judōy<sup>u</sup> karān  
 ‘Day tas kōna wath rāwarāwān  
 ‘chus kōna wasan yēma-guma tatī  
 ‘Pārwatī kar myōn<sup>u</sup> cāra 1616.

siri wötith chuy han-hanē  
 'pari prakāshē tsēy pāna waqē  
 'bōz kyāh wani Sarasōti  
 'Pārwati kar myōn cāra'

1617.

81. RĀMA'S ENTREATIES AND SITĀ'S REFUSALS. AT DAWN VĀLMĪKI  
 INTERVENES.

(Metre, *Accentual.*)

lōla-sūtin osh<sup>u</sup> ös<sup>u</sup> trāwan  
 chēs na mulay bar mutsarāwan

1618.

tām<sup>1</sup> won<sup>u</sup>nas, 'yim kam khātim pāph'  
 tami won<sup>u</sup>nas, 'rūduy na yinsāph  
 'kas tē chukh yim nēhadāv hāwan'  
 (chēs na mulay bar mutsarāwan)

1619.

'pāph warzith chuh yihuy myōn<sup>u</sup> mālyun<sup>u</sup>  
 'tāpa yit<sup>1</sup> yēs dazān ös<sup>u</sup> tālyun<sup>u</sup>\*  
 'kas chih wōriv<sup>1</sup> mē zan wath rāwarāwan'  
 (chēs na mulay bar mutsarāwan)

1620.

tām<sup>1</sup> dop<sup>u</sup>nas tōra, 'kar khānadōri'  
 tami dop<sup>u</sup>nas, 'trōv<sup>1</sup>māt<sup>1</sup> chim mē sōriy  
 'yit<sup>1</sup> bīhith kaīsi buth<sup>u</sup> chēs na hāwan'  
 (chēs na mulay bar mutsarāwan)

1621.

tām<sup>1</sup> dop<sup>u</sup>nas tōra, 'rachath bōh wōñ jān'  
 tami dop<sup>u</sup>nas tōra, 'wuñē chēs bōh larzān  
 'yith suh Lākh<sup>1</sup>man nīth mā tshunēm wan  
 (chēs na mulay bar mutsarāwan)

1622.

'bēh tsāh pānas rēh chēm wuñē jīgaras  
 'khār wuñ chēs kuñ<sup>u</sup> ta kīwal zi bēkas  
 'chēs-nā mōsum chukh tsāh mē tambalāwan'  
 (chēs na mulay bar mutsarāwan)

1623.

wōnda tas gav zan dor<sup>u</sup> sang-i-khāra  
 Rāma-tsandran wañānas wāra wāra  
 'man chuh tsantsal tan diwān ös<sup>u</sup> grāwan'  
 (chēs na mulay bar mutsarāwan)

1624.

\* V. 1. tāpa-nishē yēm<sup>1</sup> roch<sup>u</sup> myōn<sup>u</sup> tālyun<sup>u</sup>.

81. BĀMA'S ENTREATIES AND SITĀ'S REUSALS. 1625-1632

biyē won<sup>u</sup>nas, 'sūr<sup>u</sup>m, wōñ jawōñi  
 ' kar tulith<sup>u</sup> hēka yim bār <sup>u</sup>cyōñi  
 ' chum-na tākath tan bōh wōñ nāra nāwan  
 (chēs na mulay bār mutsarāwan) 1625.

' hōsh<sup>u</sup>nyūtham tsē pōshē-nūla  
 ' mōshka bab<sup>u</sup>r<sup>u</sup> kūd<sup>u</sup>thas bōh mūla  
 ' kōng žōj<sup>u</sup>thas zan āma-tāwan  
 (chēs na mulay bar mutsarāwan) 1626.

' chēm-na tē-rost<sup>u</sup> biyē kēh wōmēdā  
 ' ts<sup>u</sup>h las gatshānay kaitshā tsē paidā  
 ' gachē-kuṭhēn achē-pōsh chih chāwan  
 (chēs na mulay bar mutsarāwan) 1627.

' myāni lōluk<sup>u</sup> tsē wōñ sūruy tāmannā  
 ' chēs bōh titsh<sup>u</sup>y yitsh<sup>u</sup> tēli ös<sup>u</sup>s sa Sītā  
 ' āzmōw<sup>u</sup>mot<sup>u</sup> biyē kyāh āzmāwan  
 (chēs na mulay bar mutsarāwan) 1628.

' kāta zūni lōg<sup>u</sup>tham nēth tsē grōnuy  
 ' poz<sup>u</sup> wanun<sup>u</sup> kyāh wōñ zāna cyōnuy  
 ' khēñ<sup>u</sup> bōh dīt<sup>u</sup>thas gōtān biyē kāwan  
 (chēs na mulay bar mutsarāwan) 1629.

' nād dīt<sup>u</sup>may dīt<sup>u</sup>tham zāh na ālav  
 ' dōd<sup>1</sup> būzim s<sup>u</sup>hau shēzdau ta shālav  
 ' vyād mūth<sup>u</sup>mūts<sup>u</sup> biyē chukh yād pāwan  
 (chēs na mulay bar mutsarāwan) 1630.

' hēth bōh yēli yiy ös<sup>u</sup>s āmūts<sup>u</sup>  
 ' thath<sup>u</sup>r<sup>u</sup>-gāsa zan bōh ös<sup>u</sup>s mājē zāmūts<sup>u</sup>  
 ' khēth tshūñ<sup>u</sup>nas tamiy bōh ādām<sup>1</sup>-khāwan  
 (chēs na mulay bar mutsarāwan) 1631.

' yēm<sup>1</sup> rēsh<sup>1</sup> yit<sup>1</sup> rūch<sup>u</sup>nas bōh wāray  
 ' tsūr<sup>u</sup> gömūts<sup>u</sup> ös<sup>u</sup>s yāñ awāray  
 ' wandahōs tas cashma-pampōsh bōh pādan  
 (chēs na mulay bar mutsarāwan) 1632.

'lūb tamannā sōriy' mě drāyēm  
 'bāra-kānd<sup>1</sup> yēli khōran tāyēm  
 'wōnda 'dod<sup>u</sup>mot<sup>u</sup> kētha shēhalāwan  
 (chēs na mulay bar mutsarāwan) 1633.

'zēth sūrith mōnj<sup>u</sup>-hōr yām chōwum  
 'pōh<sup>1</sup>-pan zan mě sāmāna' tām trōwum  
 'vīrē-hānd<sup>1</sup>-pōth<sup>1</sup> dōdaryēyēm tatiy tan  
 (chēs na mulay bar mutsarāwan) 1634.

rōt<sup>1</sup>-rātas kūr<sup>u</sup>kh tāt<sup>u</sup>thiy husyōrī  
 kōna lagakh pādan nēth bōh pōrī  
 ös<sup>1</sup> pānavūñ<sup>u</sup> wōndak<sup>1</sup> gōsa bāwan  
 (chēs na mulay bar mutsarāwan) 1635.

rāth sūrith sub<sup>u</sup>han yāñ phōl<sup>u</sup> gāsh  
 hyot<sup>u</sup> trāwun<sup>u</sup> sūrēn brōt̄ha prakāsh  
 rēsh<sup>1</sup> dop<sup>u</sup>nas, 't<sup>u</sup>h bēh pānay mananāwcn'  
 (chēs na mulay bar mutsarāwan) 1636.

82. VĀLMÍKI REMONSTRATES WITH SÍTĀ. SHE STILL REFUSES. VĀLMÍKI DIRECTS  
 RĀMA TO RETURN TO AYÖDHYĀ AND THERE PREPARE A SACRIFICE,  
 TO WHICH HE PROMISES TO BRING SÍTĀ.  
 (Metre, *Hazaj*, ˘ - - -, ˘ - - -, ˘ - - .)

dopus ada rēsh<sup>1</sup>, 'mutsarus bar kōmōrī  
 'khēmā kar chuy karan bartā tē zōrī 1637.

'ma dis yūt<sup>u</sup> tūl chuh bartā jān cīzā  
 'karus khādmath tē gānz<sup>u</sup>rāviy azīzā 1638

'ma kar gaphlath mutsar bar chus sēthāh hōl  
 'gāthus sūtin bariy yuth<sup>u</sup> pazi tyuth<sup>u</sup> lōl 1639.

'prabātān pūz kar biyē darm tay dān  
 'wandun<sup>u</sup> gat̄hi bartahas pananis panun<sup>u</sup> pān 1640.

'triyēn sīwā karūñ<sup>u</sup> gat̄hi bartahas-kūn  
 'talān pāph sōr<sup>1</sup> biyē zānmas na chukh yun<sup>u</sup> 1641.

'chuh bartā zōñ<sup>u</sup>-kīn<sup>1</sup> Bhagawān mānun<sup>u</sup>  
 'karus sīwā tamyuk<sup>u</sup> phal chuý prakañh nyūn<sup>u</sup> 1642.

## 82. VĀLMIKI REMONSTRATES WITH SITĀ. 1643-1657

‘chuh vidas-mānz sēthā won<sup>u</sup>mot<sup>u</sup> chēh sath kath  
‘triyēn sīwā karūn<sup>u</sup> gatshi bartāhas pāth 1643.

‘gōdañ gatshi tsarana-kamalan mīth<sup>1</sup> tas din<sup>1</sup>  
‘chalith pād tām<sup>1</sup>-sānd<sup>1</sup> tawa-pata gatshan cēn<sup>1</sup> 1644.

‘karus-sīwā barus lōl shēr zānun  
‘sōbōz<sup>u</sup>-sūty Rāma-juv Nārān mānun 1645.

‘yih chēy sath kath chuh bartā pāna Bhagawān  
‘tamis sīwā karith Vaikunth chih prāwān 1646.

‘ts<sup>8</sup>h chēkh butarāth bartā zān ākāsh  
‘pakus sūtin<sup>1</sup> karan sōriy tē shābāsh 1647.

‘pakus sūtin ma kar tökhür<sup>u</sup> kadam tul  
‘sōbōz<sup>u</sup>-sūtin zān myōn<sup>u</sup> nēr chēy sul 1648.

‘yih kami-puthy chēkh amis-pēth bar karan band  
‘chuh ath-pēth kyāh hasar wātakh na zāh and’ 1649.

dapus tami tōra, ‘rēsh<sup>1</sup>-bāyō yih mō wan  
‘amis-nishē chuy barābar dōst dushman 1650.

‘zakh<sup>8</sup>m ām<sup>1</sup>-sānd<sup>1</sup> balān<sup>1</sup> pānas bē-dawāh chiy  
‘akis bāmas amis dah lach hawā chiy 1651.

‘yih chuy hath-gor<sup>u</sup> pōrush cyōñ<sup>u</sup>y mē driy chēm  
‘amis kar chēy khabar, “kath jāyi triy chēm” 1652.

‘tithiy dōda-shur<sup>1</sup> siphath nābad-phalyau-sūty  
‘nēhāl āwāra nābad khēth kārin kūt<sup>1</sup> 1653.

‘tyuthuy chus dil kuniy kāh kath chuh bōzān  
‘mulay chuna ada, rēsh<sup>1</sup>-bāyō, yih rōzān 1654.

‘sēthāh gām hyot<sup>u</sup> mē path ārām na zāh ām  
‘rōdūsh<sup>u</sup> candrama chēs Sītā mē chum nām 1655.

‘amis-sūty zahr-tsāpun<sup>u</sup> lōla-thāwun<sup>u</sup>  
‘amis-nishē som<sup>u</sup> chuh rāch<sup>8</sup>run<sup>u</sup> rāwarāwun<sup>u</sup> 1656.

‘yil kēthāh aqijē tay rath māz mē ôsum  
‘tih zōlum, zālanān zangāra kōsum 1657.

‘ mĕ kĕh wōñ chum na Rāmanē nāwa-rostuy ‘ dasan chum dīph nĕb <sup>a</sup> rimē wāwa-rostuy	1658.
‘ phuṭith phōnūs zī thikyā tsōg <sup>u</sup> wāwās ‘ karān ālūt <sup>a</sup> pawan pēt Rāma-nāwas	1659.
‘ na rūz <sup>u</sup> m tan ta man ta wāsanā wōñ ‘ yih kĕh sōrūy tih kĕh suy bāsanāwūn <sup>u</sup>	1660.
‘ amis-nishē sōth-kālas yēm <sup>1</sup> na kĕh wow <sup>u</sup> ‘ harud atsanay gōḍāñ suy chuy diwān now <sup>u</sup>	1661.
‘ amis Rāma-tsandras path yēs galith pān ‘ suh āsyā myōn <sup>1</sup> -pōṭhin hāl-i-hairān	1662.
‘ kariy sīwā bariy yus tas sēthāh lōl ‘ gānz <sup>a</sup> r bā ām <sup>1</sup> suh tāth <sup>1</sup> nāras-andar zōl <sup>u</sup>	1663.
‘ gatshan nazdīkh yēs āsiy ba-darshēn ‘ wuchan gulzār tas-nishē dūri rōzan	1664.
‘ mĕ kor <sup>u</sup> nam tsas ta chēs bēkas gamūt <sup>u</sup> khār ‘ ts <sup>a</sup> h wantam wōñ chuh bartā Rāma-autār	1665.
‘ sōkhas wōtith mōkhas bōy <sup>1</sup> nas namaskār ‘ dōkhas-pēt wātanōv <sup>u</sup> nas cāra lācār	1666.
‘ niyēm pānas-sūtin gēlēm yih badzāth ‘ ahankāras khotum hīthāh logum gāth	1667.
‘ tsolum trōvith bōh kot <sup>u</sup> lāras zanāna ‘ taway yuth <sup>u</sup> rōsh tshōḍum pōn <sup>1</sup> -pāna	1668.
tih būzith Rāma-juv yūt <sup>u</sup> gav awāra wanani <sup>1</sup> log <sup>u</sup> tas rēshis, ‘ ath kyāh chuh cāra	1669.
‘ yih yēsh ōs <sup>u</sup> Yishōras bōzana na kĕh ām ‘ logus dar-māda nāhaka gōs badnām	1670.
dopus tām <sup>1</sup> rēsh <sup>1</sup> , ‘ ts <sup>a</sup> h chukh autār pānay, ‘ karun <sup>u</sup> ḍsuy lukan-hond <sup>u</sup> gav bahānay	1671.
‘ satī Sitā chēh zanmas būm ḍmūt <sup>u</sup> , ‘ Zanakh rāzas ti mētsē-tala ōs <sup>u</sup> drāmūt <sup>u</sup>	1672

‘ sēthāh zōrī karan tsēy-kun gāndith man  
‘ wandan dēn-rāth tsēy zuv jān pādan’ , 1673.

‘ tshuñ<sup>u</sup>th, trövith tsē mash<sup>u</sup>röv<sup>u</sup>th asūnz<sup>u</sup> māy  
‘ tih mā gānz<sup>u</sup>ruth wanās-manz kyāh chuh tas pāy 1674.

‘ ts<sup>u</sup>h gātsh nagarās-andar wōñ gōsa gam trāv  
‘ tayōrī kar jagāk<sup>1</sup> sāmāna sōmb<sup>u</sup>rāv 1675.

‘ tsē pata zōrī karith tot<sup>u</sup> wātanāwan  
‘ madāray yāra wāra mananāwah 1676.

‘ wanās rātas dōhas tim tim bahānay  
‘ yimas sūti<sup>1</sup> anan tot<sup>u</sup>-tām bōh pānay , 1677.

3. RĀMA PREPARES THE ASVAMEDHA SACRIFICE. HE SENDS SATRUGHNA  
TO SEEK SITĀ.

yih shēch<sup>1</sup> būzith pakān sōñ rōph chakan drāy  
rēshis rukhsath hyotukh Ojudyā-naḡar tsāy 1678.

kür<sup>u</sup>kh shödī munödī drāyē bāzör<sup>1</sup>  
samith rēsh<sup>1</sup> āy yēgnēs-pēth tsōwāpör<sup>1</sup> 1679.

kür<sup>u</sup>kh jāyāh mukarar bīth<sup>1</sup> brōhman  
karani lāg<sup>1</sup> zaph Dayēs-sūty gōnd<sup>u</sup> timau man 1680.

dapan, pūr<sup>1</sup>-kin<sup>1</sup> bōnā bīth<sup>1</sup> sēd ta sannyās  
pachim<sup>1</sup>-kin<sup>1</sup> akh Wasishth mahā-ryosh<sup>u</sup> ta blyē  
[Vyās 1681.

dachin<sup>1</sup>-kin<sup>1</sup> byūṭh<sup>u</sup> Agasty Nārad mōnīshör  
wōtār<sup>1</sup>-kin<sup>1</sup> sāri samsārāk<sup>1</sup> rēshīshör 1682.

blyēn tarphan bīhith ös<sup>1</sup> ātmajñöni  
gīyān bāwan ta hāwan pōr<sup>1</sup>zöni 1683.

samith āmāt<sup>1</sup> tapīshör sēd ta blyē sād  
kōruk<sup>h</sup> āramb tulukh yēkh-bār yih samwād 1684.

wanani lāg<sup>1</sup> Rāma-tsandras-kun ba-yēkh-jā  
‘ tsē-sūty az yēgnē-mandālas shūbi Sītā 1685.

‘ satūc<sup>u</sup> sōkhī chēh yiy, “ triy sūty āsūñ<sup>u</sup>  
‘ sapani ashōmēd saphal blyē vyād kāsūñ<sup>u</sup> ” , 1686.

darām pōlun pozuy yāmaṭh tih būzun Shēturgūn' anarsi tas Sītāyē sūzun	1687.
hukum būzith gatshith tot <sup>u</sup> wōt <sup>u</sup> lārān ryoshwāh ḫyūṭhun prakaṭh zan pāna Nārān	1688.
paran pēv tas rēshis kor <sup>u</sup> nas namaskār 'manāk <sup>1</sup> dōkh trōy <sup>1</sup> tav wuch <sup>1</sup> tav tasām <sup>1</sup> kār	1689.
shēran sōpon <sup>u</sup> ta wān <sup>u</sup> nas sōr <sup>1</sup> kāran 'satī Sītāyē Rāma-autār chuh tshārap	1690.
'dayā kar wōth ts <sup>h</sup> Sītā mananāwun 'ts <sup>h</sup> yis sūtin ta tas-nish wātanāwun '	1691.

84. VĀLMĪKI INDUCES SŪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND SWallows HER UP. THE SITE OF THIS WAS UNKNOWN TO THE GODS, BUT IT IS LOCATED AT SHĒNKARPÖR.

tih būzith gav suh ryosh <sup>u</sup> tas karani zōrī 'gamuk <sup>u</sup> chal mal ts <sup>h</sup> chēkh nirmal kōmōrī	1692.
'patim <sup>1</sup> gam gōsa tshun trōvith t <sup>h</sup> kan nēr 'garas-kun pakh ts <sup>h</sup> wōñ pananis sōras phēr '	1693.
satī Sītāyē būzith tāñ tshuṭ <sup>u</sup> n bākh kañēn tām <sup>1</sup> -sandi wadana yuth <sup>u</sup> sapān <sup>1</sup> cākh	1694
dopun, 'kētha-pōṭh <sup>1</sup> gatsha tath Ojudyāyē ''kađith tshuñ <sup>u</sup> mūt <sup>u</sup> ," dapan, "wuñ pānā āyē "	1695.
'lashēn-hünz <sup>u</sup> rēh dilas chēm gōm bēdād 'pashēn-chēs yūt <sup>u</sup> hashēn kyāh bāwa rōdād	1696.
'amā kyāh kara, yih ryosh <sup>u</sup> chum yistāda 'diyēm shāphāh gatsha mā khār zyāda '	1697.
tih wōbarōwun wanith tami tāñ tim drāy Shētrugnas sūty hēth Ojudyāyē-manz tsāy	1698.
jagas Wōlmīkh fnumishōr wōt <sup>u</sup> tshārap tamis-pata āyē Sītā pāna lārāf	1699.

yiwan yeli dīth<sup>u</sup> Sītā Rāma-tsandran  
jagas-manz tsāyē man tas ös<sup>u</sup> Harshēn. 1700.

paran pēyē Rāma-tsandras tsār<sup>1</sup> wānin zār  
prayēm bor<sup>u</sup>nas sēthā kor<sup>u</sup>nas namaskār 1701.

‘wanum kyāh chum hukum wuñ-kēn bōh āyēs  
‘phūr<sup>u</sup>m pānas korum kyāh mājē zāyēs’ 1702.

dopus tām<sup>1</sup> tōra, ‘kar nirmal panun<sup>u</sup> pān  
‘rēshēn-hūnz<sup>u</sup> hāv driy sōr<sup>u</sup>y tsāliy hān’ 1703.

tih būzith lüj<sup>u</sup> wanani Nārāyēnas-kun  
‘Niranzana kyāh mě-pēth bēdād yih sōpon<sup>u</sup> 1704.

‘gāyēs āwāra yūts<sup>u</sup> Yīshōr prakāth nēr  
‘adari samsāra-nishē sapūñ<sup>u</sup>s sēthāh sēr 1705.

‘dazan chēs yūts<sup>u</sup> razān kyāh pān khōrum  
‘ts<sup>u</sup>h dim sōkhī na-tay tan nāra zālum 1706.

‘chēsay nirmal mě yit<sup>1</sup> drēshānth hāwum  
‘yatīy āmūts<sup>u</sup> bōh chēs tot<sup>u</sup> wātanāwum’ 1707.

sa Sītā yiy wanān wuñh ös<sup>u</sup> phēshān  
pashēn tim rēsh<sup>1</sup> ta yāmath ös<sup>1</sup> dēshān 1708.

tasond<sup>u</sup> sath wākh Dayēn būz<sup>u</sup> ös<sup>u</sup> r<sup>o</sup>t<sup>u</sup> sāth  
judā sōpūñ<sup>u</sup> tamiy vizi pāna butarāth 1709.

prakāth gayē būm nishē Sītāyē āyēs  
wonun tas, ‘cāra kēh na lōn<sup>1</sup>-nyāyēs 1710.

‘sēthāh tsōluth saphar tay pān gōluth  
‘satī rūz<sup>u</sup>kh sōdarmuk<sup>u</sup> wāda pōluth 1711.

‘t<sup>u</sup>kan wōth khas ts<sup>u</sup>h pēth yith wōñ vimānas  
‘yitic<sup>u</sup> lay trāv ts<sup>u</sup>h pakh pānās makānas’ 1712.

tih būzith khūts<sup>u</sup> prangas wūtsh<sup>u</sup> būmi-manz-bāg  
waśith gayē Rāma-tsandrun<sup>u</sup> hēth dilas dāg 1713.

samith ākōsh<sup>1</sup> wuchāni āy dēv<sup>u</sup>darshun  
karani Sītāyē lāg<sup>1</sup> tim pōshē-warshun 1714.

tanay-pēṭha az-dēṭhas-tāñ tim Trēkāran  
diwan wāñ! sañi wōgani prath jāyē tshāran 1715.

wañan Pāṭāl akh tshāran ba-ākāsh  
trēyum<sup>u</sup> samayēs wuchan prath jāyē prakāsh 1716.

rēshis ada pruytsh<sup>u</sup> timau, 'tūj<sup>u</sup> kami gāma  
' harān osh<sup>u</sup> yūts<sup>u</sup> paran gayē "Rāma Rāma" 1717.

dopukh tām<sup>1</sup>, 'Dōri Shēnkar-pōri manz-bāg  
' wasith gayē Kāma-tāndrun<sup>u</sup> hēth dīlas dāg 1718.

' kruhāh akh manza tot<sup>u</sup>-tām az-Kurīgām  
' wasith yēli gayē tēli bōzana mē tāt<sup>1</sup> ām 1719.

' wuchum tati dōrē-manz akh nāgarādāh  
' hyotum Sītāyē-kūn lāyun mē nādāh 1720.

' dopum, "mātā satī Sītā nēbar nēr  
' "chuh prāran Rāma-juv kor<sup>u</sup>thas sēṭhāh tēr" 1721.

' tih būzith nāgarādas wōth<sup>u</sup> talōtum  
' tyuthuy yuth<sup>u</sup> shōra-sūty kōpyēy rum rum 1722.

' chēyēy yēṭh gatsh wuchun hāviy sa darshun  
' pēwan yēli chuy zamīnas pōshē-wārshun' 1723.

85. RĀMA'S DISTRESS AT SITĀ'S DISAPPEARANCE. THE RĀSIS CONSOLE HIM.  
HE COMPLETES THE SACRIFICE, AND MAKES KUŚA KING OF KUŚĀVATI  
AND LAVA KING OF LAVAPURA (LAHORE).

tih dīshith yūts<sup>u</sup> sapon<sup>u</sup> krūdi suh Shri-Rām  
khūñ<sup>u</sup>n mēts<sup>u</sup> būm gömūts<sup>u</sup> ös<sup>u</sup> bōna trām 1724.

wānani log<sup>u</sup>, 'kyāh mē kor<sup>u</sup> Sītāyē-pēṭh hāl  
' harith rath yūts<sup>u</sup> salith gayē zēr-i-Pāṭāl' 1725.

rēshyau yāñ dīyūth<sup>u</sup> ta kor<sup>u</sup>has dam dilāsa  
badan nōw<sup>u</sup>has ta wōl<sup>u</sup>has khāsa tāsa 1726.

wānani 'lāg' tas, 'sēṭhāh kūr<sup>u</sup>than sa māra  
' karēth shur'lāza gari kūr<sup>u</sup>than awāra 1727.

' satī tīsh<sup>u</sup> aina-nīrmal pān hāwān  
' sapūñ<sup>u</sup> shītal na pānaś hān thāwān 1728.

' patav-lākan pārāyēn tas tih būgun  
 ' gōdañ yus āv zānmas Dāy<sup>1</sup> yih lyūkhun 1729.

' yētiy āmūts<sup>6</sup> totuy gayē chuy-na kēh pāph  
 ' yēgañ samāph kar wōñ trāv santāph' 1730.

madārāy wāra wāra mananōwukh  
 giyānāk<sup>1</sup> shēbd wān<sup>1</sup> wān<sup>1</sup> bōzanōwukh 1731.

suh Wōlmīkh ryosh<sup>6</sup> giyān tas bōzanāwān  
 patav samsār chuy bram bāzē hāwān 1732.

timau yāmath yih won<sup>6</sup>has āv hōshēs  
 karani log<sup>6</sup> nālamāt<sup>1</sup> tath ağna-jōshēs 1733.

thunin darwāza wāth<sup>1</sup> tām<sup>1</sup> prath khazānas  
 garīban ta atītan ditin dānas 1734.

rēshēh jōgēn dyutun sōn mōkta jōrī  
 mangani öhī logukh yüts<sup>6</sup> karani zōrī 1735.

suh phārēkh byūt<sup>6</sup> ánin tim ziñh<sup>1</sup> z<sup>8</sup>h pharzand  
 harani log<sup>6</sup> osh<sup>6</sup> karani log<sup>6</sup> yiy timān sand 1736

' lasiv tōh<sup>1</sup> wōñ mē chiwa zuwa-jāna-khōta töth<sup>1</sup>  
 ' hukumrōn<sup>1</sup> kariv Yindrāza-sānd<sup>1</sup> pōt<sup>1</sup> 1737.

mōkāta gond<sup>6</sup>nakh kalas, ' gātsh<sup>6</sup>nakh balāy dūr  
 Kushēs Kushēwath Lawas tām<sup>1</sup> dyutun Lōhūr 1738.

karani lāg<sup>1</sup> pāth<sup>6</sup>shōhī gōsa trōwukh  
 garīban brōhmanan darmārth thōwukh. 1739.

86. RĀMA REIGNS FOR 11,000 YEARS. YĀMA WARNS HIM THAT IT IS TIME TO LEAVE THE EARTH. DEATH OF LAKŚMAÑA. RĀMA ASCENDS TO HEAVEN WITH BHARATA AND ŚATRUGHNA.

wumar sapūñ<sup>6</sup>s barābar kādin kāh sās  
 dāpañ, Yēm<sup>1</sup>-rāza lōgith brōhmunāh ās 1740.

wuchun yāmath wōthith gav pyōs pādan  
 dopun tas-kun, ' tē kētha thūv<sup>6</sup>tham yih lādan 1741.

' prasan rūziv wāniv kati chēwā basan-jāy  
 ' kunyuk<sup>6</sup> mā chūm huklum yī-na man khēyiv grāy' 1742.

dopus tām <sup>1</sup> möktasar, 'az kar ts <sup>2</sup> h darbār 'wanay kēh kāth ts <sup>2</sup> h wōñ sōpan khabardār'	1743.
tih yāñ būzun korun mūkūph hyon <sup>3</sup> -dyun <sup>4</sup> ba-khalwāth byūt <sup>5</sup> suh tas-sūtin kūnuy zon <sup>6</sup>	1744.
yih kēh wanihēs tih tām <sup>1</sup> brōt <sup>7</sup> pāna būzus dopus, 'Brahmā-juwan tsēy-nish bōh sūzus	1745.
'dopum tām <sup>1</sup> , "myāñi zēvi kārlzēs namaskār "Niranzan pāna āmot <sup>8</sup> chukh ts <sup>2</sup> h autār	1746.
"koruth sōruy dyututh sōn mōkta dānas "dayā kar wōñ ts <sup>2</sup> h khas pananis makānas	1747.
"na-tay chuy yūr <sup>9</sup> rōzun asē ma ḍad bōr <sup>10</sup> "zayēs wōtith Dayēs-pēt <sup>11</sup> kyāh karav zōr	1748.
"tshēnith mā gāshi yih sum-sōth <sup>12</sup> chus bōh khōtsān "amā ás <sup>13</sup> kyāh karav, tiy chuy tsē rōtsān"	1749.
tih būzith ārawal zan tas mōkhas gav sapon <sup>14</sup> bābari sōkhas wōtith dōkhas pēv	1750.
Narāyēn pāna ösith tas tih gav krūt <sup>15</sup> wuchiv samsār sārēn <sup>16</sup> kyāh lağan myūt <sup>17</sup>	1751.
ba-hukm-a-Rām Lākh'man ḍs <sup>18</sup> raṭith bar tatiy āyāv tot <sup>19</sup> Durwās mōnišhōr	1752.
suh ryosh <sup>20</sup> krūdī zi rūt <sup>21</sup> -rost <sup>22</sup> timan-nish tsāv sōrith phuṭ <sup>23</sup> run <sup>24</sup> hukum Lākh'man tatiy drāv	1753.
tamiy hīta asār samsār hōwun ba-Gangā-tīr gāshith tām <sup>1</sup> dēh trōwun	1754.
tih būzith Rāma-tsandras shūkh sōpon <sup>25</sup> hjotun mōkh tas sirī sās zan tāñ nōpun <sup>26</sup> *	1755.
shēmīth sāric <sup>27</sup> āsh trōvith kūr <sup>28</sup> tayōrī mēth <sup>29</sup> r böy <sup>1</sup> ta wazīr bāndav sūty sawōrī	1756.
korun rukhsath tamīs nağaras khabar gay samīth tim drāy trōv <sup>30</sup> kh sāric <sup>31</sup> y lay	1757.
walith tani pōt <sup>1</sup> wast <sup>32</sup> r Rāma-juv drāv Bharuth Shētruñ sūty hēth, wōñ ts <sup>2</sup> h kan thāv	1758.

\* The metre of this and the following verses is incorrect. Only one MS. is available.

asan tim drāy, biyē sōriy gay shūkas  
khasani yēli log<sup>u</sup> Rāma-juv Vishṇu-lūkās 1759.

samith pata drāy tamis sōriy nagar-lūkh  
gayēy tās<sup>1</sup>-sūty lōla trāvyōkh dōkh ta boq<sup>u</sup> shūkh 1760.

wanay kyāh shōr wōth<sup>u</sup> sōris jahānas  
khasith gay Rāma-tsandras-sūty vimānas 1761.

Dayēs-sūty kar ts<sup>8</sup>h lay muh lūb yitiy trāv  
marun<sup>u</sup> sārēn<sup>1</sup> ta wuch rōzani kus āv 1762.

sōyēsh phēriy wōnduk<sup>u</sup> nēriy tamannā  
shēran gatsh Rāma-tsandras lāg ts<sup>8</sup>h Sītā 1763.

ts<sup>8</sup> yōdwai Lav ta Kush chiy thāv tihünz<sup>u</sup> āsh  
gōras ada bāv suh hāvijy sūrē-prakāsh 1764.

(Metre, *Accentual.*)

nāma lēkha shyāma-rūpa lōl ām cyōn<sup>u</sup>  
biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1765.

gāma gāma tshāran lūstīm mē pād  
wati wati wān<sup>1</sup> diwan ditāmay nād  
nān<sup>1</sup> gōm sir yāra cāra nō mē zōn<sup>u</sup>  
biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1766.

ok<sup>u</sup> dōh ta akh dōy dōyim<sup>u</sup> kas chēh jāy  
trēy trēgūn<sup>u</sup> triyē-hond<sup>u</sup> kar ts<sup>8</sup>h wōpāy  
tsōram tsōwāpōr<sup>u</sup> ts<sup>8</sup>y āsawōn<sup>u</sup>  
biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1767.

pōntsam pōnts prān myōn<sup>1</sup> prāran chiy ~  
Shiwa Shiwa shāyi shāyi tshāran chiy  
sath sātam sōbāv cyōn<sup>u</sup> chūm karma-lōn<sup>u</sup>  
biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1768.

kashēt kās ashṭamūrta kar mē rakhēpāl  
nawa dwār trōp<sup>8</sup>rith dyāna dīph zāl  
nav<sup>1</sup> kōna yod<sup>u</sup> suh āsi prāni-k'īōta prōn<sup>u</sup>  
biyē wōla sōn<sup>u</sup> Rāma-tsandarō 1769.

dāh dishē manza dīkṣālā lāla lō<sup>9</sup>  
 dah ákh yēkādashē Lūdar<sup>9</sup> wōlō<sup>9</sup>  
 bāh burja-manz-bāg bāg chāv myōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō

1770

trayōdashē sūrē ūpa apamān<sup>9</sup> ma kar  
 tōdūsh<sup>u</sup> zūni Sītāyē hān mō kar  
 punim<sup>u</sup>-hāndi Rāma-tsandra kāstam mē grōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō

1771.

thawayō bōh mōshka-sūty tan nōvith  
 bāwayō sir sīna mutsarōvith  
 rōvus bōh yūt<sup>u</sup> kāl az bōzta myōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō

1772.

rōw<sup>u</sup>mot<sup>u</sup> yēli lob<sup>u</sup> lūb-i-lubāb bāv  
 ' Rāma Rāma ' trāv<sup>9</sup> mō, wōndas kath ts<sup>9</sup>h thāv  
 rāvi yēli hāvi kyāh hēyi mandachōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō

1773.

Dashērath tsand<sup>u</sup>r chuy trōv<sup>9</sup>zēn na zāth  
 ' Rāma Rāma ' chuy wanān dōh ta rāth  
 tim trēh bōy<sup>9</sup> dēshan chih cyōn<sup>9</sup> trē-gōn  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō

1774.

dyāna cyāni dēwatā chih zinda gatshān  
 rākhēs chih yit<sup>9</sup> ruma ruma marān  
 rinda bōz kōna wōnda zinda karōn  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō

1775.

Kīkī kōkōm<sup>u</sup> òra-mōj<sup>u</sup> chēyō<sup>9</sup>  
 yot<sup>u</sup> yot<sup>u</sup> gatshakh tot<sup>u</sup> bōh lārayō<sup>9</sup>  
 wanayō wōnda-vyād wāsanāyē shēmōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō

1776.

Danqakh-wana wana-manza tshāran chiy  
 wōndaki bāga phōli yēmb<sup>9</sup>r-zal ta hiy  
 rōshē wōla kar.yō pōshē-warshōn<sup>u</sup>  
 biyē wōla sōn<sup>u</sup> Rāma-tsandarō

1777.

pāma chēm diwan vēsa dāsa wōlō  
 rāza-warna jōgi sannyāsō lō  
 vēsa dāsa chēm karan pitarēni-tōn<sup>u</sup>  
 hivē wōla sōn<sup>u</sup> Rāma-tsandarō

sūty suty ās athayās yāñ naniy  
ādi anta wāsanā dās tār̄ vaniy  
kūph kāsi tas yus wuchiy rūph cyōn<sup>u</sup>  
hivā wōla sōn<sup>u</sup> Rāma-tandarō

athawās yod<sup>u</sup> tsē wumri-waīsi gatshiy  
Shūrpanakh shēch<sup>1</sup> hēth kaīsi nō gatshiy  
tambalāvi shōr yuth<sup>u</sup> khēyi kabila-krōn<sup>u</sup>  
bivē wōla sōn<sup>u</sup> Rāma-tsandarō

dōn-hond<sup>u</sup> sang mana tsūri-pō<sup>h</sup><sup>1</sup> karun<sup>u</sup>  
mētra-shētra-bāv gathī dūruy karun<sup>u</sup>  
shur<sup>l</sup>-bāshē trāv wōñ khur<sup>l</sup> ta zāl ma wōn  
bivē wōla sōn<sup>u</sup> Rāma-tsandarō

sh̄etra-rost<sup>u</sup> sh̄ehr chuy man panun<sup>u</sup>  
 sath sōkhī chuy Lākh'man panun<sup>u</sup>  
 wōla wāl<sup>i</sup> tsali tsūri yuth<sup>u</sup> na bōz my ūn<sup>u</sup>  
 bivē wōla sōn<sup>u</sup> Rāma-tsandarō

lachě-nāvi gacha-kuṭhi watharōwumay  
nawa-dwāra-sost<sup>u</sup> shrūts<sup>u</sup> gara thōwumay  
Hara mō wōñ dubāra dēh kar myōn<sup>u</sup>  
      bivā wōla sān<sup>u</sup> Rāma tāndarō 1782

sōna rōpa sāvi sāñi mandōri bēh  
lūb<sup>u</sup>rāv ma na-ta ganđi Lankāyē rēh  
tshēta gatshi na zi lōkacyāra pōñ<sup>u</sup> samōn<sup>u</sup>  
hiv<sup>u</sup> wōla sāñu Rāma tāndas<sup>u</sup>

Halmata balavīra yūr<sup>1</sup> wōlō  
lökacyārā bōz'gāra hā dābalō  
lyukh<sup>u</sup> hāv wāl<sup>1</sup> mō mē kar wōñ krōñ<sup>u</sup>  
hiv<sup>u</sup> wōla sāñ<sup>u</sup> Rāma tāndarā

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